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THE
HUMAN CONDITION
AND OUTLOOK.

A. A. KUZZIE.



THE GIFT OF
Dr. R. Peterson.

BR
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1. The first part of the document is a list of names and addresses of the members of the committee.

Dr. & Mrs. Peterson
with best regards of the
Aug. 1898: author

DAILY TRIBUNE PRINT,
GRAND HAVEN, MICH.

BINDERY OF A. CLOETING & CO.,
MUSKEGON, MICH.

TO MY WIFE,
OUR CHILDREN,
AND KINSMEN,

IN CHERISHED MEMORIES OF MANY YEARS,
AND IN CHRISTIAN HOPES OF ETERNAL AGES,
THIS FINAL PRODUCT, IN BOOK-FORM, OF MY
OCTOGONARIAN STUDIES IS AFFECTIONATELY
DEDICATED.

A. S. K.

And Their Faces.

In the eye that lights to meet us, and the face that smiles to
greet us

Are the image of the future and the impress of the past;
And the cheek that, in its dawning, flushed as rosy as the morning,
Shows the outline of its beauty as it fades away at last.

And the little children's faces,—mid the dimples—are the traces
Of the maiden's glowing beauty and of manhood's brow of care;
And life's prophecy of gladness, and the shadow of its sadness,
To the thoughtful eye that gazeth, are they lurking ever there.

But the faces that are nearest, and the faces that are dearest
Are the true, the tender faces that our trust and love did win
So when comes to them life's shading, when its roses all
are fading,

As in vase with light illumined, we shall see the soul within.

ANNIE O. COMMELIN.

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The intellectual development of the human race has been suddenly, almost abruptly, raised to a higher plane than that upon which it had proceeded from the days of the primitive troglodyte to the days of our great-grandfathers. It is characteristic of this higher plane of development that the progress, which until lately was so slow, must henceforth be rapid. Men's minds are becoming more flexible, the resistance to innovation is weakening, and our intellectual demands are multiplying, while the means of satisfying them are increasing. Vast as are these achievements, the gaps in our knowledge are immense; and every problem that is solved only opens a dozen new problems that await solution.

JOHN FISKE.

Cambridge, Mass.

INTRODUCTION.



Abatement in the Inexorableness of Moral Law.



To see clearly and appreciate fully the Human Condition and Outlook, careful heed must be given to the fact that men are under the reign of Law, covering all life's realm from the physical to the spiritual, and all its ranges from the solar to the cosmical. No department of man's being, no field of his activity, and no exercise of his power can be beyond the authority of Law.

Under the reign of physical laws come man's bodily powers, also all the dead materials which he handles. As means of his discipline, as helps to his progress and as having any use in his service, these physical laws must be Universal, Immutable and Inexorable. By these three qualities physical laws have a tremendous,

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constant and even terrible hold on every man, felt not more in their mental drill than in their moral discipline. If by any misjudgment or ignorance he allows the destructive power of physical laws to come upon him, as in the form of force, frost or fire, no preciousness of life lost, no sorrow of the bereaved can stay the destruction for a moment. So, everywhere and evermore. Placed in reach of the destructions wrought by the pitiless powers of physical laws, daily and nightly, men, women and children by conflagration, earthquake, collision, cyclone or explosion are hurled down to death. These universal, immutable and inexorable powers of nature have no mercy. The power of their assaults and the multiplicity of their destructions are as if we lived under the arbitrary reign of blind, swift and sure Fate.

Nothing matches the Inexorableness of physical laws except the Irrevocableness of historic fact. No arm is long enough, no hand strong enough to reach and change the least fact of a man's history. If done, always done. Remorse and even repentance cannot reach and reverse the thing done. Pity cannot push it

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from the record, nor hades hide it. So resistlessly, every day and hour, are men by the inevitable reign of law and the irrevocable record of history chained to the Universal, the Immutable and the Inexorable, as means of mental drill and moral discipline, a compulsory education.

These resistless forces and tremendous facts of the Human Condition are, like the dead matter of our mineral earth, the beneficent basis of a very different super-structure. As from such earth, by the genial chemistry of Nature, comes our vegetable creation, itself the basis of our animal creation, and each the essential conditions, in this world, of still higher organizations: so in the facts and forces of physical Law, in its Universality, Immutability and Inexorableness, are found the basic conditions of mental discipline and moral development. In these workings of physical laws, are found, also, foretokens of Abatement in the Inexorableness of Moral Law, while its Universality and Immutability remain. And room is found for escape from the dynasty of Fate and its

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imprisonments into the realm of Faith and its liberties.

So, in our research, climbing up from the above named earthy basis of the vegetable and animal creations, we find the early yet rude and dim prophecy of Abatement in the Inexorableness of Moral Law by restoration of damages done physically. The life of the tree is violated by a cut of the woodsman's axe, but it is not left to be the germ of a fatal rot, for Nature supplants it with a new growth. A cut on the hand is not left to be a bleeding sore forevermore, but the "*vis medicatrix naturæ*" heals it. A scar is left. The hand may have scores of scars, yet it be as useful, if not as handsome, as ever. The scar is not a penalty for the damage of violation; but rather the sign and seal of forgiveness for the injury done. And in the Divine Economy, even for mental disease and damage there is prophetic healing.

Parallel with the above named basis of our vegetable and animal creations and serving like uses under the Divine Economy, we find in the Universality, Immutability and Inexorableness of physical law something which just matches

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our dead mineral earth, as the basis of its out-growing creations, viz. the essential and beneficent conditions for the growth and maturity, the discipline and development, of our mental and moral powers, as they are affected thereby.

Since on the level of physical laws, and in virtue of their Universality, Immutability and Inexorableness, much is done for our mental drill and moral discipline, it would only comport with the care and versatility shown by the Creator, if he should exhibit to us, even on the low plane of physics, some token of gospel promise and grace. God gives significant intent to his works on all levels of nature and humanity. And this we have already found in the foretoken of forgiveness, seen in the healing of damage, wrought under physical law in our vegetable, animal and mental economies.

No man knows what is constantly going on in his personal history, unless carefully observant of the way he responds, mentally and morally, to the handling given him by the Universality, Immutability and Inexorableness of physical Law and to the way he is hedged about by the Irrevocableness of History. And if

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habitually in such observant mood, there will come to him, like progressive revelations, a new, and occasionally overwhelming sense of the Divine Endeavor for human culture and our rescue from sin.

In this world there is not only Law, but Liberty also. Law that there might be Liberty. The dead materialities of this solar system—inferentially of the Universe also—are, as before shown, under the reign of physical laws, as universal, immutable and inexorable, as the record of the past is irrevocable. But this tremendous fact alone does not fashion the Human Condition. To make us capable and worthy of his fellowship, God has bestowed on us Autonomy, the liberty of choice, the power of free will, the responsibility of self-management: and then he treats us—as he does all things and beings—according to the nature bestowed. In so doing he has brought us into reciprocal terms with himself. These being disturbed, even disrupted, by sin, he is too loving to allow us to fall away forever from his fellowship without a loving endeavor for rescue. Not being under any dire necessity of main-

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taining the Inexorableness of Moral Law, God, in the liberty of his love, has opened the way by Christ's redemption for that possible forgiveness, promised plainly in the Scriptures, and even dimly foretokened in the restoration of damage under physical laws in our vegetable, animal and mental economies.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In such simple terms there is set forth to our ready comprehension the most significant event in human history—so far.

True, there is a necessary restriction in the Law of Recovery. If made universal, that Law of Recovery would be impossible: simply because under self-management—itsself essential to human liberty and moral character—many will not become "willing in the day of God's power:" nor heed Christ's call, "Come unto me, and I will give you rest," such consent and corresponding conduct being necessary to

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recovery under any system of moral government.

This Abatement in the Inexorableness of Moral Law—that is, of the Moral Law Giver and Administrator—including the consequent provision for forgiveness, on conditions required by him and essential in any system of moral government, opens the way for one of love's most blissful exercises—mutually, by the forgiver and forgiven—and has led many souls to cry out—as did a guilty yet penitent character in the tragedy of Ion—"Crush me not with more love than lies in the word, Pardon." This Abatement in the Inexorableness of the Moral Law's administration, offering us forgiveness through Christ's atonement, is the blessed grace of the gospel, and—underlying what is found in the following pages—it is the most hopeful fact in the Human Condition and Outlook.



I.

ORIGIN OF CHARACTER.

How People Come to be What They Are.



The House by the Side of the Road.

["He was a friend to man and he lived in a house by the side of the road."—HOMER.]

There are hermit souls that live withdrawn
In the place of their self content;
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran—
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I,
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live in my house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead
And mountains of wearisome height,
That the road passes on through the long afternoon,
And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan;
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise—foolish, so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man.

SAM WALTER FERN.

I.

ORIGIN OF CHARACTER.



How People come to be what they are.



Such is the first point in studying the Human Condition. Substantially the human race is a unit. Whether it came by evolution or creation—prematurely or maturely—its essential unity is beyond dispute. But within that unity there are wide diversities. We may say of people as a wag did of women, that they are all alike in this, that each is unlike all the others. So diversified are people, that the unscientific relegate some beyond the bounds of humanity. But centrally within the human circle the diversity is as marked as in the outer boundaries of the human limit.

Cogent, continuous and coterminous with humanity must be the forces causing such di-

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versity. We inquire for these differentiating forces. How do people come to be what they are? In reply certian causes will be assigned, without adducing them in the order of their importance, leaving that to each reader. In originating only a part of these has the individual any responsibility.

1. HEREDITY, including Race and Nationality. The primal law—each producing after its kind—holds true equally in the human as in any other form of generation. Chinese parents beget Chinese children; Negroes, negro children: same through all range of races. To such foreordination there is no exception and can be no resistance. Thereby get settled many things in the make of every human being.

This law of Heredity is not only cogent and formative, but very minute, distributive and particular. It stops not in the next generation and is not satisfied with perpetuating racial characteristics. Its insistance may be found in the second, third and later generations, ever fashioning particulars in one's make and character. Material form and feature, mental

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gifts and genius, moral tone and temper may find their germs in Heredity.

Diversified as are their racial characteristics and allotments, people accept the inheritance of race with a readiness that would be remarkable, were it not—like consent to the allotment of sex—so nearly universal. In such acceptance of their lot people are helped no doubt by the fact that there is no help for it.

2. TEMPERAMENT. Whether each one's Temperament is determined by some law unknown to us—as from analogy seems most probable—or by the direct fiat of the Creator, each person has a Temperament, more or less clearly defined, which has much to do in making him what he is, both in toning his feelings, helping him in adjustment to his lot and in doing much to determine what he shall thereby become.

The fourfold classification of Temperament, made two thousand years ago, and yet accepted, specifies the choleric, sanguine, melancholic and lymphatic. The existence and sway of one or another of these Temperaments—or some modification of them—may be found in

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the first year of one's life. Temperament has been defined as the sum of a man's physical peculiarities, exclusive of his tendency to any disease. This is not a very satisfactory definition, and perhaps Temperament is too vague for exact definition. In modern terms Temperament may be said to be the peculiar way in which the individual responds to the challenge of his surroundings. One responds easily and quickly to the incitements afforded in his surroundings, expending his energy profusely, even needlessly, in carrying on his work. Others to their condition respond hopefully and work cheerfully, yet with less expenditure. So we readily distinguish between the choleric and sanguine. The melancholic and lymphatic Temperaments are readily defined by the terms used.

The make of a man—what he has come to be—cannot be understood without taking account of his Temperament, which rates the facility or force of his action. As well leave out the fashioning force of Heredity and its racial distinctions.

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3. ENVIRONMENT. A man's surroundings have a constant, often an unresisted force in determining his make and fashioning his mold. The kind of home in which he was born, its wealth or poverty, where it belongs on the scale from ignorant brutality up to culture and refinement; the place of his education, be it such home of his birth, on the street, or in schools of various sorts: the conditions and relations into which marriage places him and the experiences it brings; the place he gets and holds in the world's work, his success or failure therein; also, more broadly, the civil government under which he lives; the principles and consequent fortunes of his political party, together with the current history of his country—all these fashion his mold, tone his spirit and fix his character in ways of which he may not be conscious, but which, nevertheless, are very determining as shown in the positive character of his composition.

To understand what is included in the general summary just made would require an explorative search for the particulars in the work of these great governing forces; and this

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to be exhaustive would be exhausting. Yet no man can understand himself or his fellows without carefully considering and accurately ascertaining how he and they have been fashioned by these environing forces. At every stage of life they have made their impress upon him and generally beyond eradication.

In the case of all vital organisms, from insect up to man—doubtless beyond also—fitting Environment is essential to existence. And to be fitting, the Environment must be adapted to all the capacities of the organism. If it have only physical powers under the guidance of instinct, on that level it will find the Environment essential to its life: but if endowed also with intellectual powers and moral, then, as essential to such an existence, it will find the Environment demanded thereby. Only in adjustment of all one's powers to his Environment can each find health or even life. And in the imperative demand and varied nicety of such adjustments are found some of the reasons why people become what they are.

4. THE DIVINE SWAY. God gives a fashioning, if not formative, touch to every

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man's make; whether man recognize it or not. This, God does unavoidably in establishing the great solar, and the greater cosmic, forces by which man is surrounded and shaped; also in the laws of chemical action, in the laws of mental development and action, in the felt obligation to integrity in business and to loyalty in the observance of civil order, as also in the attractions of social life. To make the most of himself—indeed, to make anything of himself, man must be—and has been—placed by his Creator under conditions that successfully challenge his activity and insure the development of his character. Thus situated no man can run himself clear of well known standing on the intellectual and moral scale.

Then in the exuberance and particularly *city* of God's love he does something purposely for every man; as in the providences by which one's life is changed and given a possible guidance to best issues; in the gift of reason and conscience and their quickened vitality by God's Truth and Spirit—"the light that lighteth every man that cometh into the world." So, for every man God does what best he can,

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consistently with a fair chance for all. And no man reads aright his own biography, nor even the current history of the world, without recognizing this Divine Sway in human affairs and its results in the make of people.

For exhaustive research, there should be added Angelic and Demoniatic influences, plainly revealed in the Scriptures, though lying beyond the field of human consciousness or reach of psychological explanation; also the well known influence of every man on his fellows through the senses.

In originating the forces previously named, every man, helped or hindered thereby, is devoid of responsibility, because without choice in the matter. And so he remains, till, by such help as he can get, he is able to resist whatever drift to evil is found in bad Heredity, Temperament, Environment and outside Sway.

So far, in discussing how men come to be what they are, the forces found at work seem to throw the praise or blame of the result—whichever it may be—on the Divine Creator and the conditions he has established. This conviction, however, will be modified—even

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corrected—by considering the ~~order~~^{other} of the causes, which make people what they are.

5. AUTONOMY, or Self-Management.

Man is endowed with the tremendous power of alternative choice. This, as Immanuel Kant shows, is what endows man with liberty and makes him a responsible actor. Under exactly the same conditions two men have made opposite choices. Under the same inheritance of gifts, powers and opportunities, with like Temperament, in the same Environment, and—so far as human minds can take measure thereof—under the same Divine Sway, men have, on gravest concerns, made exactly opposite choices. One said “Yes,” the other said “No”; one turned to the right, the other to the left. One stood firm for honesty and truth, the other swerved to dishonesty and falsehood. To conscience one was loyal, the other disloyal. In response to the atoning love of Christ, one became a repentant believer, the other remained an unrepentant unbeliever. Does any one ask; “When and where?” The ready reply is “Always and Everywhere.”

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Such is human Autonomy, the tremendous power of self-management, of self-will. What in Heredity, Temperament, Environment, the Divine Sway, also in Angelic or Demoniac influence and in the power of human fellowship, helped one did not hinder the other. Under conditions equally favorable came opposite results, to be accounted for only by Autonomy, the fearful gift of self-management.

If all diversities in the make of people cannot be accounted for as above, nevertheless, in these assigned conditions and forces largely are to be found the causes of human differentiation: Moreover, consciously yielding to the influences above named—as each person by Autonomy does—character crystallizes into existing and abounding forms and qualities. And persistence therein day after day and year after year accounts for the permanance of human character. Herein is found the significant record of human history.

A curious side of this discussion is the opportunity given each reader to trace the way in which he has come to be what he is, and how the conditions and forces above cited have con-

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tributed to the result. Any one interested in studying his own biography may well pursue such investigation.

The practical side is in the problem to which all churches, directly and by their various sub-organizations address themselves: How to effect changes in human character and conditions. In such work it is well to know not only what they can do, but also what they cannot. In such work men must accept the bequeathments of Heredity as a constant force. The mould into which one's race-extraction has cast him is changeless. A man's Temperament by education and self-mastery may be modified to a slight extent. The influence of Environment comes into readier control; since a man can modify and even revolutionize his surroundings by change of condition and company. So, also, by a thoughtful study of divine truth, by heeding conscience and considering well the hopes and fears which beleaguer the soul, the Divine Sway can be accepted. But in Autonomy, the responsible power of self-management, with the intellect schooled by study of religious truth and the conscience

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quickened by God's Spirit, are to be found the chief elements of hope for the reformation of human character. Men can know what they have come to be and what welfare requires them to become.



EVERY DAY IS A FRESH BEGINNING.

Every day is a fresh beginning,
Every morn is the world made new.
You who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

Yesterday is now a part of forever,
Bound up in a sheaf which God holds tight.
With glad days, and sad days, and bad days, which never
Shall visit us more with their bloom and their blight,
Their fulness of sunshine or sorrowful night.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain.
And, spite of old sorrow and older sinning,
And puzz'les forecasted and possible pain,
Take heart with the day, and begin again.

—(Susan Coolidge.

II.

SOCIAL SURROUNDINGS.



Their Plastic Power.

The Web of Life.

The web of life is most wondrously spun;
There are threads of gold for the duty done.
Threads of gray with a warp of care,
Threads of silver for blessings rare,
Threads of black in the heart's dark night,
Threads of peace for the morning light,
Threads of joy for a life begun,
Threads of sorrow when life is done;
While in and out, around and above,
God's angels are weaving in infinite love.
The woof that they choose, with vision true,
Are the threads from the days of brightest hue.
The days when the warp of the years are obscured
The knowledge of God and a heaven assured;
Hopefully, patient, with promises rife,
We are weaving each day on the web of our life.
The marvellous pattern is hidden from light,
We must work on the wrong side and wait for the right;
Until finished at last, before His great throne,
The Master of Weavers will our workmanship own.

Mrs. A. C. J.

II.

SOCIAL SURROUNDINGS.



Their Plastic Force.



Rid of the restraints imposed by their Social Surroundings most people follow the course determined by their principles or inclinations. Such riddance, however, is not easy or common. The power of Social Surroundings, whether growing out of the present state of society or coming down as an inheritance from the past, has both helps and hindrances to offer. Imagination would have large play in attempting to set forth the helps to good and the hindrances to evil, which the influences of a christian household offers to those worthy of membership therein. Not alone a family, even the presence of a little child has an influence to deter one from doing disreputable things.

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The neighborhood in which a man lives, his appreciation of the good will of people frequently met and the esteem in which he would gladly be held by his associates in business, begirt him with Surroundings which he feels are a strong guard from the evil courses, towards which, else, he might make a headlong plunge. His impulse may often fret and chafe against his Social Surroundings; but they hold him, save in occasional instances, in which inflamed passions, insatiate cupidity, brutal lusts or burning resentments overmaster all fear of consequences, and then a plunge into crime and shame, that show him to be a devil incarnate. The reported failures of beneficent Surroundings, make sad yet abundant reading in the papers.

PROFESSIONS A RESTRAINT.

Certain professions, as a teacher, literary, musical, scientific or other, whether taking pupils singly or in classes; the physician and dentist, who are brought into close tactual relations with their patients; the lawyer in accepting the confidences of his clientage, espec-

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ially those of the opposite sex ; and the preacher to whom oftentimes their is accorded an imprudent freedom—these all feel the power of their Surroundings and find it strong enough to hold them, at least under the ordinary stress of temptation.

A POWER WITH WOMEN.

Than whom none feel more quickly and keenly the power of their Surroundings. The delicacy of their sensibilities, their modesty, their regard for public opinion and their recoil from being made "the speech of people" place them in Surroundings that are a defense against all ordinary impulses toward waywardness. Men and women of all sorts find protection from the power of impulses to evil in the relations they sustain. Every day in large or small measure temptations to evil come to them, often urgently, from yielding to which they are withheld by the observation of bystanders or fear of an unseen observer. "Steal?" Yes, some would steal, if sure of not being found out. The voice of the people is the only voice of God they have ever heard;

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and if it raises no outcry against them, they raise no cry for mercy.

AWAY FROM HOME.

Thrown aloof from the restraints of home, escaped from the observation of friends and from the sharp, often criticising inspection of acquaintances, many a man feels a marked and remarkable loosening of the restraints which have hitherto begirt him and kept him within the limits of respectable moralities. Hitherto his repute has been in excellent odor, his daily walk and conversation above reproach and even comporting well with the proprieties of a christian life. These tokens of his substantial moralities may have seemed to his family and friends, perhaps also to himself, as the outgrowth of germinant principles well rooted in his character.

But now for a brief sojourn thrown into a strange city, all alone as to acquaintances, no longer subject to their observation, no longer held by former restraints, daily and nightly in unwonted Surroundings and met with new and strong assail of seductive temptations, he may

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find that his former excellent repute—instead of being the outgrowth of principles firmly imbedded in his character and fruitfully germinant there—was owing entirely to the power of former Surroundings, in lack of which he finds how weak he is by the shame he has incurred.

Many a man has been kept in the way of safety and good repute, so far, because domestic endearments, social attractions or business affiliations have environed him with a wall which he could not overleap. But taken out of such relations, removed from such restraint, thrown into a strange city, or sent into a foreign country, surrounded with heedless or designing strangers and under the assail of probable temptations, his mettle will soon be shown. Under just such conditions, multitudes, to whom the tenderest affections have clung, for whom ardent prayers have been offered and to whom many loving letters have been sent, have found themselves without the safe anchor of moral principle, or of loyalty to God. And in consequence their new Surroundings have been to them a whirlpool of destruction. Who cannot recount illustrations?

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POWER OF SURROUNDINGS NOT ABSOLUTE.

For under the same conditions, still other multitudes—helped, to be sure, by the tender affections, the ardent prayers and the loving letters that follow them—have withstood the temptations of their new Surroundings in the rightful and responsible exercise of their Autonomy; not because of the helps named, but because their moral principles, their loyalty to God and their intelligent christian faith were found an anchor both sure and steadfast. Human biography glows with brilliant illusions, showing the saving help of beneficent Social Surroundings rightly accepted.

Nevertheless the range of thought, the style of talk, tone of moral sentiment, the aims and ambitions that abound in a community; also the manner or mode of conduct and especially the line of endeavors, to which talk, sentiments and aims lead, become a very positive and powerful influence about every man and have great force in fashioning character. City life will make one thing of a man; country life will fashion him differently. Different coun-

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ties and even cities put their own peculiar stamp on people. It takes China to make Chinese; our own country to produce Yankees. The different styles of manhood and womanhood are possible only in their Surroundings.

ALSO CONVERSELY.

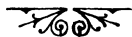
Not only do Social Surroundings go far in shaping and certifying character, but in the final issue character has much to do in determining one's Surroundings. Every day especially every night men choose their Surroundings. Illustrations are too abundant to need recital. It could not be otherwise and human nature remain true to itself. In electrical attraction the opposite is sought; under moral affinities like seeks like. It could not be otherwise, except by a revolution of our moral and social nature which would make moral character and corresponding destiny impossible.

What goes on so continuously and resistlessly may go on forever, so far as can now be seen. We can expect to see nothing else till we see christian people of culture and refinement flock in eager haste to saloons and houses

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of debauchery for society and solace ; nor till we find the drunken, lewd and profane crowd our churches as their chosen resort. Under these social and moral affinities, certain great dominating attractions, by the strong—well nigh resistless—hold they have on men are drawing people—visibly in the eyes of spiritually enlightened men—into one or the other of the two final divisions, separated by “the impassable gulf.”

Only by a study of humanity under its Social Surroundings and consequent conformations can we clearly see and fully appreciate the Human Condition and forecast its Outlook.



III.

THE SOUL'S BEST ULTIMATE.



As Intelligently Sought in This Life.

Life's Trials.

BY E. M. R. H.

How oft we sigh, and moan, and fret,
And cluster up the woes we've met,
Forgetting God is with us yet
And will protect.

'Twas only yesternight the care
Of life seemed more than I could bear;
I longed the spirit robes to wear
In realms above.

By prayer the burden fell away;
My heart felt l'ghtened as the day
By the sunbeam's glorious ray—
And all was calm.

Again yet other cares annoyed,
My heart from comfort was decoyed,
And all the previous peace destroyed,
And came despair.

And thus alternate comes and goes
Life's joy and pleasure, then its woes,
Of friends who love us and our foes,
Distrust and hope.

Upon each shoulder's laid a load
Which each must bear o'er all life's road;
How oft we envy what's bestowed
On all but us!

Sweet peace will come, poor, weary one,
Soon care'll be over, labor done;
By earnestness the race is won,
Then shalt thou rest!

III.

THE SOUL'S BEST ULTIMATE.



As intelligently sought in this Life.



What the best result of life in its final issue may be, is a very grave question, worthy of profound interest in every mind; and till this question finds true answer, there can be no correct apprehension of the Human Condition and Outlook.

An argument in Christ's Sermon on the Mount puts on human souls the obligation to be in their finite measure as perfect as God is in his infinitudes. Understanding just what such perfection is and the mode of life it requires, all who accept the word of God can readily see what the best ultimate of life must be. While the question can be so readily settled by Divine Revelation, I wish, rather, to dis-

THE HUMAN CONDITION AND OUTLOOK.

cuss the subject in a somewhat priori way, from a consideration of the soul's powers and aptitudes. Making the most of these, what can a soul become? That is life's dominating question--failing of right settlement, life becomes a failure.

THE BEST ULTIMATE.

What best ultimate can human endeavor in this life intelligently seek? For putting one into felt adjustment to a system of christian doctrine, memorizing the Westminster Shorter Catechism is a good plan. Therein I was trained by regular Sabbath evening exercise in my boyhood. Its first answer, "Man's chief end is to glorify God and enjoy him forever," I liked, because it was easy to remember, though not so easy to comprehend. Indeed, it may be counted quite incomprehensible, except by those who are well versed in abstruse studies and have given themselves to profound introspection: and even such do not always agree on what is meant by "Glorifying God and enjoying him forever."

That Westminster Catechism sets forth the doing of two things as "the chief end of man,"

THE SOUL'S BEST ULTIMATE.

as the highest and ultimate aim of human endeavor. What those two things are I do not try to define or discuss, because—as already intimated—they are as incomprehensible to me now, as in my boyhood. The point I here make is that that Catechism sets forth the final aims of human endeavor to be the doing of things—two things—though involving, doubtless, an incomprehensible variety of particulars.

I raise the question and shall attempt some discussion of it in this chapter, whether human souls are for what they can do, or for what they may become? If the ultimate be found—not in what souls may become—but in what they can do, who reaps the fruit of their doing? Not God, surely, to whose infinitudes we can add nothing; who is perfect in his powers and equally so in his pleasures. Whether our doing be measured by this life or by the eternal future, its fruit must be reaped by other souls or by the actor, either in their character or condition, ultimating—in the divine purposes and historically—in what such souls may thereby become—each one's historic Individuality, his life's final output.

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Gladly and confidently is accepted the fact that souls in the full range of their history have not simply an earthly but a cosmical sphere of action, and consequently both an earthly and a cosmical history. And if in what they may become in this life there be found only an equipment for the exercise of higher powers in a larger range of activity in their cosmical history, still what can those higher powers reach, except the realization of a grander personality, whereby souls may be fitted for companionship with cherubim and seraphim and even for fellowship with the Persons of the Divine Trinity? And beyond such fitness what is possible even in their cosmical history?

THE SOUL'S CONSCIOUS POWERS.

But without inquiring into the possibilities of souls in a cosmical range of action during an eternal future, we inquire—as first proposed—for the best ultimate of such activity as souls may intelligently seek in this their earthly history. Some would cut the inquiry short and lump its answer in a sentence, without intelligent distinction of particulars, by saying:—

THE SOUL'S BEST ULTIMATE.

To become a christian is the highest and ultimate object of a soul's action and history in this life.

I proceed by another—which I hold to be a more intelligent—method, arriving at the same result, but with a better understanding of the particulars involved. Introspectively. I start with the soul's conscious powers and in imagination bring them to full-orbed action and into adjustment to the relations which the soul is known to sustain, as revealed by its normal powers, aptitudes and aspirations, never fully reached or even revealed in this life.

WHAT SOULS MAY BECOME.

This, in brief summary, I show by saying:—Souls are for what in their fully developed capacity they may become.

1. In their ever increasing, limitless and appreciative knowledge.
2. In their ever increasing executive ability both in study and action.
3. In their rightly toned personal righteousness.
4. In their loving and ever widening fellowship. And

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5. In their adoring and ever profounder worship.

Fully developed in these five particulars, intelligent, wisely guided, richly toned, rightly adjusted and devout souls meet their loftiest ambition and best possibilities in this life or in any other.

Let it not be objected that in those five particulars no room is found for the soul's appreciative sense of the sublime and beautiful in form, color and sound, as found in the magnitudes and harmonious order of creation, in the splendors of light, in the arrangement of colors in nature and art and in harmonies of music; for these all are only particulars in the soul's ever increasing and appreciative knowledge, and are brought to use in the better toning of the soul's personal righteousness; since such righteousness holds the soul not only amenable to moral law and Divine Authority, but also responsive to all God's works, appreciative of them and adjustive to the environments into which he has placed them.

THE SOUL'S BEST ULTIMATE.

SUPPOSED ADJUSTMENT THERETO.

Fully to unfold what is involved in the soul's right adjustment under these five particulars would in each of the five require a chapter longer than this and might easily be expanded into a volume. Instead of this, conceive—what I have not the power fully to present—a soul made perfect in those particulars, all of them by help of God within reach. Or, rather, let me ask how far you would conceive a soul—fully realizing in himself such knowledge, such executive ability, such personal righteousness, such loving fellowship and such adoring worship—to be in right, healthy, quickening and satisfactory adjustment to the materialities of creation, to all cosmic forces, to the infinite future with all its possible changes, to fellowship with like moral beings of various grades, however exalted, and last of all, because most of all, to right response to the Divine Trinity.

Here and hereafter, let a human soul, penitent and pardoned, ever increase in limitless and appreciative knowledge, and in executive ability both in the line of study and action; meet easily and satisfactorily all requirements how-

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ever vast their range may be; in personal righteousness toned to such quick and loving response to every obligation, as to consciously and continually meet the Divine Approval; in sweetest accord of loving and helpful fellowship with like moral beings in all ranges of their gradation; and then last of all, because most of all, let such a soul receive the fulness of life and joy, reach the highest exaltation of his being and crown his existence with the richest beatification by a profound and adoring worship of God, his Heavenly Father, of Jesus Christ, the Redeemer and of the Holy Spirit, his Sanctifier, Comforter and Guide; and what greater or more blessed is possible to a human soul!

A STANDARD.

Practically, the presentation hereby given offers a standard for gauging every-day life. It sets the soul to the best development of its conscious powers and to fitting adjustment into its known relations. A man is not confronted with the incomprehensible obligation to "glorify God and enjoy him forever"; but there is set before him distinctly and distributively five

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comprehensible obligations, which just match his powers and in meeting which he measures the success of his daily life in meeting that life's best ultimatum. In summary, two points.

1. Souls are for what they may become. Phrased differently: Souls are for what they may become in the powers they unfold and perfect, and in the relations they may thereby be fitted to sustain.

2. Development of the soul's powers and adjustment into the relations it can sustain to all material creations, to all cosmic forces, to all created moral beings of various grades and to the Uncreated One in Three, involve—as I have attempted to set forth—such limitless and appreciative knowledge, such executive ability, such personal righteousness, such loving and helpful fellowship and such adoring and profound worship, as above presented—neither more nor less. And these possibilities of the soul define and emphasize the Human Condition and Outlook.

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MAN'S EARTHLY DOMINION.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou has put all things under his feet, all sheep and oxen and the beasts of the field, the fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name in all the earth!

From Psalm VIII.

STEPS OF HIS ASCENT TO HIGHER REALMS.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them is great reward.

From Psalm XIX.

IV.

THE TWO SIDES OF LIFE.

The Manward and Godward.



"For the sons of genius and liberty the soul is
cosmical, not planetary. Immortality seems an in-
finite invitation upward. * * * * * Call the
roll of the great names of history and each inspira-
tional nature will contribute some testimony of faith,
akin to Wordsworth's 'Ode to Immortality'. * * *
* * Upon his raft of reason Socrates sailed down
the river of life; and when the night fell and the
ocean heaved dimly in the vast dark, with a tranquil
face he put boldly out and sailed the sea with God
alone toward that eternal continent, where light is
ever constant beyond earth's gloom."

Chicago.

REV. N. D. HILLIS.

"I cannot believe, and cannot be brought to be-
lieve that the purpose of our creation is fulfilled by
our short existence here. To me the existence of
another world is a necessary supplement of this, to
adjust its inequalities and imbue it with moral
significance."

HON. THURLOW WEED.

IV.

THE TWO SIDES OF LIFE.



The Manward and Godward.



Our solar system once had its earth-centered and now has its sun-centered astronomy. And these astronomies are a not inapt representation of the fact, that human life, the experience that makes up each person's history, can be held as having a manward and a Godward side—possible of being rightly understood only as thus viewed. The subject for present consideration is this fact, that every human life; intelligently lived and reaching maturity, has these two sides: First its natural or manward side and secondly its spiritual or Godward side.

Drifting into the first, as all men naturally and even necessarily do, they may continue to live only in that side; and from reputable posi-

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tion therein some degenerate into the immoral or criminal classes. But those who escape such degeneration, if well educated, rightly trained in the moralities, the industries and honesties of life, if thereby made not only self-respectful but also respectful of the rights of others, may be led to adopt principles of conduct and in their biographies exhibit a character, which, in the main, in their life's vocation, in their social and domestic relations, are the same conduct and character exhibited by the christian; that is, as to the outward show and beneficent work of such conduct and character.

Simply from influences abounding in our christian civilization and from considerations found plentifully on the natural or manward side of life, unregenerate men may, and do, vie with the regenerate in a fair exhibit of the moralities and courtesies of christian living. Such men—as will be shown—abound in all ranges of civilization; and of it they are an admirable product, notwithstanding they are heedless of the tremendous fact that human life has another, its spiritual or Godward side. If sufficiently ignorant or heedless of their higher ca-

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pacities as well as thoughtless of the infinite future awaiting them, men may—many do—get along very comfortably in this life, while leaving the Godward side of life in unnoticed and absolute neglect.

To such, this world, even that small section of it covered by their personal observation and interests, is the universe; and the few years of their earthly biography, the only immortality of which they feel sure. To them life has its physical necessities, its intellectual hunger and aspirations, also its social appetencies and affinities and certain moral principles for safe guidance in intercourse with their fellows, both socially and commercially. These their life has, but nothing more. All else is relegated to the absolutely unknowable.

Intelligent they may be in their knowledge of God's material world, even well read in the sciences on which he has constructed it, wise and economical in its use, conversant with its history; also perfectly fair and honest in business, courteous, genial and altruistically loving in domestic and social relations, humane and even generous to the unfortunate and suffering, pa-

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triotic in their devotion to country and even zealous for the "righteousness that exalteth a nation."

In all these ranges of life they may do just what their christian neighbor does, just what God has appointed the duty of themselves and their christian neighbor. Such they be and do and not be christians, refusing, if not positively and persistantly, at least by habitual neglect to give any serious heed, or even to recognize the spiritual or Godward side of life.

WHAT DO THEY MISS?

These men abound in all christian lands. They find welcome in our homes, at our assemblages, social, civic and christian—indeed everywhere—because of their intrinsic worth. But in failing to apprehend the Godward side of life, what do they miss?

They miss the greatest things possible to the knowledge, acceptance and enjoyment of a human soul; miss the highest, the supreme things for which the human soul was created; miss the range and use of the universe and fellowship with the intelligences inhabiting it;

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miss a true knowledge of its history and the real solution of life's mysteries, miss the greatest thing of which they are capable in the line of achievement and beatification; consequently, in fine, they will miss forever that wide range of knowledge which a God of infinite wisdom can impart, and the blessedness which a God of infinite love can bestow on immortal souls of ever increasing powers and in right adjustment to life's Godward side.

ON LIFE'S GODWARD-SIDE.

What is involved in a recognition of the spiritual or Godward side of life and a fitting adjustment thereto? In general it involves when fully realized, the greatest revolution possible in the history of a human soul in this life. More particular, it involves an intelligent and candid acceptance of the fact, that the soul is naturally inclined to selfishness and sin; that when life, in the wide sweep of its activities, is kept in accord with the moralities of the christian life, it is by frequent and often severe conflicts with a disposition to violate those morali-

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ties in the strictness and constancy of their requirements.

This accords not less with the affirmations of conscience, then with the revealments of God's word. Accepting this tremendous fact of depravement—however its origin may be accounted for—its outworking is seen in the manifold and amazing history of sin. And, convicted of sin, there is only one course for an intelligent and honest man to take—"Repentance toward God and faith toward our Lord Jesus Christ.

Taking this course, then, if previously uninstructed in the gospel plan of salvation, there opens to him on the Godward side of life a new and larger world of truth, of thought and action, than, before, he had ever imagined possible. He now takes hold of affairs infinite in their measurement and eternal in their duration. The wealth, the learning and the development of his powers, his ambitions and the adjustment of his social relations, to which, before, he had devoted the energies of mind and body and in which he had rested as satisfying finalities, are now seen to be as only the traveling expenses

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of a journey leading to the eternal scene of his activities and enjoyments. That whereas, before, he had anxious thought and strenuous endeavor to put himself into desirable relations with his fellow men, there is now opened to him a future, in which he can have companionship with angel and archangel, cherubim and seraphim and even fellowship with the Divine Trinity.

Rightly apprehended, the incentives which now quicken his endeavors for right, beneficent and even altruistic living, not only transcend every impulse before felt, but endow him with power and equip him with means, which make him a "new creature in Christ Jesus." Consequently he enters on his new and enlarged life with aspirations and purposes, tantamount to the enlargement that has magnified his life and blest it with unforeseen opportunities, which he now joyfully embraces. All this is involved in acceptance of life's Godward side and adjustment thereto.

THE HUMAN CONDITION AND OUTLOOK.

TRIFOLD CLASSIFICATION.

Men generally have not been very successful in classifying the sorts of people found in the make-up of civilized society. A few years ago, when a certain family by pen, pulpit and prosecution stood prominently before the public, a wag classified humanity as made up of three sorts, saints, sinners and the Beecher family.

A three-fold classification has warrant, if it be saints, sinners and criminals. True, criminals are sinners; so are saints, upon closest analysis.

Criminals are those, who not only have no respect for themselves, but have no respect for the rights of others. Leaving out of account that class and their contributing adherents, as saloonists and others, there remain two other sorts, saints and sinners. Weeding out from the latter the criminal classes and their adherents, then I make bold to affirm, that, in civilized society, the overwhelming number of admitted sinners are, in the main, doing what God intended them to do on the manward side of life; in human relations they are doing just

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what their powers fit them to do; doing just what human welfare requires; doing what helps the good order and progress of society; doing what is preparing the world for its better future; as their doings are particularized in all useful and honorable vocations, and as they are wrought out only under the natural or manward side of life.

Still leaving criminals and their contributing adherents out of account, if all other intelligent and moral sinners, beginning in the gospel way—the only logical and normal way—by “repentance toward God, and faith toward our Lord Jesus Christ,” as an atoning and adequate Savior, should adjust their thoughts, feelings, sentiments, purposes, conduct and thereby their entire character, also, to the Godward side of life; then would we cease to have sinners as a distinct and separate class—except so far as all moral, intellectual and even manipulative imperfections adhere to incompleteness.

POSSIBILITIES ON LIFE'S MANWARD SIDE.

Without becoming christians, all cultivated and reasonable men could be—as many non-

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professors of religion are, and as the highest welfare of themselves, of their families, of society and of the state requires—industrious, economical, honest, upright, fair in all dealings with their fellows, free from small vices and large, patient under provocation, courteous and cordial in social relations, loving in domestic life, also true and patriotic in devotion to their country.

Being such, are they not—as to the natural or manward side of life, in its opportunities and responsibilities—just what God intended them to be and do, just what God made them capable of doing, just what their best welfare and the progress of humanity require?

To reach, if possible, an impressive sense of what and where these men are, and thereby to gain a clear sense of the required attitude of church and clergy toward them; I repeat in varied phraseology what I before said in substance.

RESULTANTS OF CHRISTIAN CIVILIZATION.

As we go through the range of human industries, down into the deepest mines, over wid-

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est sweep of agriculture, pick our way carefully through the whirling machinery of manufacture, through marts of trade, along lines of transportation by steamships or cars, in studios of art, in schools and colleges, in editorial sanctums and the swift whirl of their presses, in halls of legislation, in courts of jurisprudence, in chambers of diplomacy, commerce and finance, also and especially into the millions of homes, we find men and women, who—according to their gifts and skill, from a well-trained manipulative energy up to widest culture and acutest skill,—are doing, well, thoroughly and habitually, just what their powers, relations and conditions require; the lowest and humblest doing their work and filling their places, as well as any of greatest genius and ripest culture. That's what's going on. By such varied toilers human progress goes on and the desirable part of the world's history gets chronicled.

Christianity by its civil law and civic order, by the civilization it has begotten, by the sense of justice and fairness toning society, has enlightened the minds of men, set before them laws of conduct, harmonized their interest, put

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restraint on their passions, set bounds to their ambition and quickened in their minds a respect for the rights of persons and property: so that law abiding, honest, industrious, upright and moral lives are the lives, which intelligent men find safest, easiest and most enjoyable. Studied simply on life's manward or natural side, every pertinent argument gives reasons, forceful and even adequate reasons, for the practice of such high and profitable morals—reasons that have sway with men.

I do not contend that on the manward side of life these merely industrious, honest and moral men exhibit the fairness and, uprightness, courtesy and genial fellowship of a christian life. For, as before shown, it takes all the incentives found on the Godward side of life and that spiritual quickening found only in adjustment to the relations opened between the christian believer and the Divine Trinity, to bring men to sharpest moral, or even intellectual, discriminations of moral conduct and to a true sense of the righteousness involved in christian living.

THE TWO SIDES OF LIFE.

For as we turn away from this manward side of life, it is difficult to conceive adequately the inviting and attractive enlargement in life found in the study and acceptance of its Godward side. It is turning from the finite to the infinite, from the temporal to the eternal, from that which never can, to what can, fully meet the soul's longings. The soul was not made for the finite—except in its kindergarten stage—but for the infinite, not for the temporal, but for the eternal, which just matches its immortality, and for all that can be reached in its possible relations to the Divine Trinity.

The sinner, however intelligent and moral, yet knowing only the natural or manward side of life is in enslavement; and the bond that needs first to be broken is an intellectual one. The schemes, the ambitions and enterprises of this natural life are held so close to his mental vision, that he cannot see the realities lying beyond the range of the senses, and for the full description of which our language in all its richness has no adequate adjectives.

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ENCOURAGING WORK.

In drawing this discussion to some practical conclusion, I wish to emphasize the fact, that the emancipation of the sinner from the thralldom of this intellectual constriction is a hopeful task for clerical effort in the pulpit and for christian endeavor in all ranges of life. A warranted and the more common endeavor is to convince the sinner of his guilt. But he sees this fact of his condition, as he does all things, only on the natural or manward side of life, and denies that his life is differentiated from the christian's, except in his lack of certain religious observances.

But when he comes to comprehend intelligently the spiritual or Godward side of life—or rather to apprehend it, for it is incomprehensible—his first conviction of duty, of the due thing, is repentance, and this, as the apostle terms it, is “repentance toward God”, repentance for the misconception and mistreatment of God, largely found in lack of conscious loyalty to God and in the neglect of worship, as not only due to God, but, especially, as necessary to a right adjustment of the soul to God,

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also as a right response and availment of his love in the gift of his Son as our Savior, and of the Holy Spirit as our Sanctifier; rather than repentance for any short comings in his manward relations, any more than most christians are warranted in thus exercising their repentance.

In exercising such Godward repentance, the penitent sinner, as he looks back over his moral but irreligious life, comes to see his need of an atoning Savior; and in the endeavor to which he then is prompted in accepting this Godward side of life, and in seeking to adjust himself thereto, he will find and feel his need of the Holy Spirits's aid; and so he becomes not only inevitably but lovingly a man of prayer.

A large and influential factor in every christian community will be found to be made up of these moral and intelligent sinners; some found habitually in the assembly of christian worshipers, others never—except on funeral occasions—more or less respectful to the christian religion, but shy of its responsibilities. To break them loose from their narrowness, to

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emancipate them from the thralldom under which they live and to enlist them in the study and acceptance of the Godward side of life; there is the encouraging warrant for a repetition, on the adult level of life, of that Christian Endeavor work—or some modification thereof—which is found so successful among the youth of many lands. I close this discussion by citing two facts and asking one question.

First Fact. Among the best citizens of our age and country there is a large class, who, for the same or different reasons—like the moral “young man whom Jesus loved”—are “not far from the kingdom of heaven.” When they die, public sentiment, if not funeral eulogy, will regard them as having gone to heaven. This judgment, however, eloquently voiced in funeral oration, has no warrant in the mere fact, that on the manward side of life the deceased came up so well to the christian’s exhibit of morality; while all through life, he never accepted belief in the Godward side of life, nor sought adjustment thereto in the gospel way of “repentance toward God and faith, toward our Lord Jesus Christ.”

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Second Fact. Our churches that are clearest in their views of truth and sharpest in their discrimination of character are those who, as a condition of membership, insist upon the gospel requirement of the "new birth". Yet we hear these same evangelical churches bemoan their failure to reach "the masses of the people", especially their failure to reach that large and influential class of men, who, on the manward side of life, show a strength and beauty of character so like their own. In all christian communities, this class of men, in all ranges of life where they live and work, if brought into the church in the gospel way, would be a vast increase to its life and strength, a happy result of the great work of salvation thus realized.

The One Question. While all truths of the gospel, especially its doctrines of Sin and Salvation, are to be held forth with all the force and emphasis, which study, experience and spiritual enlightenment can impart to the preacher, yet in our christian aggression would it not be a fit way of meeting both the above cited facts—also of meeting an urgent need of our times—to preach the gospel and shape our

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christian endeavors, by doing such work somewhat along the line presented in this chapter—more in the way of intelligent enlightenment and less in the way of moral condemnation? Thereby would not our Protestant clergy and churches find an encouraging method of bringing the intelligent and moral sinners abounding in our christian communities not only into our churches, but also into right relations to our Redeemer-God and into fit preparation for the immortality which he brought to light?

Light and Love.

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When our love is done.

F. W. BOURDILLON.

V.

CHRISTIANITY'S PROBLEMS.

How Solved?



"This year I come back especially impressed with the *social significance* of that supreme event—the Incarnation, with the duties which the life of the Divine Man shows us we owe to each other, as friend and neighbors, as partners and competitors, as employers and employed, as more favored by circumstances and Divine endowment, and less favored, as brothers all, sons of one loving Father.

"The inward, truly and, private and personal side of religion must ever be that with which we must start. To it we must ever return. But to stop there is to lose even that which we have. Love to God is a living root of which love to man is the growth. If the second does not appear, it is proof that the first is dead.

"The great need of our day is that men should have it disclosed to them in what an extent the selfishness of our business and social life has encroached upon and strangled Christian love, and stayed the advance of the Kingdom of God upon earth."

From Rev. W. R. Fay's *Pastoral Letter* accompanying another year's work in the Brick Church, Rochester, N. Y.

V.

CHRISTIANITY'S PROBLEMS.

How Solved?

As an educative and progressive civilization lifts men to a higher plane and gives them a broader outlook, all the more profound, intricate and far reaching are the questions calling for answer. Is Christianity able to solve the problems her civilization offers?

The commission which its early Apostles bore, was:—"Go ye into the world and preach the gospel to every creature:" and with varying degrees of faithfulness in this endeavor the christian Ministry has exercised itself. Such preaching and its attendant public worship are Christianity's ancient and universal method of work; because they are the most direct and effective ways of begetting in the minds of men

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those religious convictions and establishing therein those moral principles, which are the basis of right moral character. This is the main and constant work of the church, whereby it permeates communities with the Gospel's saving power and incidentally begets a better civilization.

IN THE OLDEN TIME.

Once and for long ages the church stood amazed at the power and prevalence of sin and peering into the future beyond the grave for its eternal results. To fit men for heaven by the right adjustment of each to the relations he sustains under the moral government of God—to be secured by "repentance toward God and faith toward the Lord Jesus Christ"—this for ages has been, and for ages to come will be, the chief work of the church, because it is the great work which our sinful race needs.

Hitherto what did not pertain directly to this end had no legitimate place among the working forces of the church. The civilization and the betterment of the Human Condition, in political, social and domestic relations, were al-

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lowable, rather than sought as direct objects of endeavor. Such betterment of the Human Condition by the gospel's civilization was even held by some as beguiling men from Christianity's primal aim and, so far, hostile thereto.

Sinai and Calvary, the law and the gospel, repentance and faith, the fears which the sense of sin awakens and the hopes which an infinite future can stir in the soul, these—in such form of presentation as the intelligence and culture of the human race in its different ages and stages of progress would allow—have had, and always will have, a tremendous grip on human souls. And the pulpit that is not resonant with these themes is weak and unworthy. So, hitherto, evermore and everywhere.

WITH ONLY PARTIAL SUCCESS.

The Divine Message to men, however ably and loving presented, does not sway all hearers nor even reach all ears; partly because the dulling power of experience in sin has made men unappreciative of the gospel's arguments and appeals, and partly because men in such large numbers are absorbed with the ambitions

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of this life, or in meeting its necessities. When a man's every energy is overtaxed in defending his home from want, it is difficult—always will be—to secure his thoughtful and appreciative consideration of the gospel message; equally so, on the other hand; when every want is fully met.

So the conviction has worked itself a place in the average consciousness of progressive christians, that something more is needed than individual regeneration of the few and such betterment of the Human Condition as naturally follows—a something more, whose power, fully organized, shall create better conditions for the working of christian forces.

CHRISTIANITY'S NEW METHODS.

The Christianity of our times shows its vitality by adapting its methods as required by its advancing civilization and by the more vigorous organization of evil. Hence come attempts, yea, manifold and persistent labors, to imbue the minds of the young with religious truth and to lead them in the way of christian living; also to bring the gospel to those who are

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in untoward conditions of life; and, especially, to secure for the depressed such ways of living that the gospel can have a fair chance to do its regenerating work with all classes, and in ways, best adapted to the various conditions of the people.

So we have Sunday Schools, Young Men's Christian Associations—and Young Women's, too—Salvation Armies, Societies of Christian Endeavor, under various titles also—later and especially significant—the establishment of Christian Sociology as a department of instruction in colleges and theological seminaries, the latter illustrating their principles and exhibiting their methods of work by maintaining "Settlements" amid degraded populations in large cities, as the Chicago Commons, Hull House and others in Chicago and the Andover House in Boston. All these and like organizations elsewhere, as one after another of them have come into use, are a movement of churches in a new line of work, each a new gospel method befitting the times.

Urged by anguish over the bitter consequences of sin, even as seen in this life, and in-

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cited by the loving spirit of Christ, the churches for ages by prayer and preaching, have sought to bring men into preparation for the future, this side the grave and beyond, by winning them to the exercise of the christian graces. Arguments for this have been found in the known facts of sin, as seen in this life, and in its terrible results, as foretold in the life to come. The appeal has been to reason and conscience. The known, as awakened here under the easily aroused sense of sin and guilt, the terrible because undefined fear of what the future has in store, and the consequent longings of the soul for right adjustment to existing relations and inevitable issues—these have been the burden of the message borne by the churches to sinful men, and not in vain.

Under stress of such work the churches did wrestle directly with the untoward conditions in which sin has placed men, represented in their wretched homes, where so often poverty reigns and profligacy rules, ultimating in whole neighborhoods of brutalized humanity. True, the churches have pitied and sent relief both by voluntary gifts and by legal provision afforded

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through Christianity's ever improving civilization. Yet despite such mitigation of suffering, degraded humanity has been left to struggle on, as best it could, under these temporal disabilities of sin.

HERETOFORE, BUT NO LONGER.

Mindful of the soul as a subject of God's moral government and a citizen elect of eternity, the churches have sent missionaries to the heathen in foreign lands, Salvation armies to enlist recruits from the neglected classes of christian lands, Christian Endeavor Societies, Epworth Leagues and like organizations to entice the youth to christian living. Young Men's and Young Women's Christian Associations to train them in christian service. In addition, the churches, by the newly developed principles of christian Sociology are getting into sympathetic and helpful touch with the inmates of degraded homes, even taking up abode in vile communities; not alone presenting an example of more economic and healthful ways of living, but, in winning and instructive ways, teaching and helping others to follow the example; demonstrating thereby what the gospel

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can do for the heart by what it does for the home, and showing the blessing it can bring to the soul in the next life by what it does for the body in this.

These notable things in current history, if comprehended fully, show enlarging methods of christian work and prove Christianity able to meet existing conditons, whether created by her advancing civilization or by the progressive organization of evil. Yes, Christianity can solve the problems, which her civilization propounds.

Thus, also, incidentally there comes to us the cheering conviction that not alone in the revelation of the Divine Purposes, but in the demonstrated Power of Christianity it is shown to be a universal religion.



VI.

HEREDITY AND ENVIRONMENT.

People's Religion Modified Thereby.



VITAL HELP.

But how bravely and tenderly nature seeks to heal the ghastliest wound,

Tissue striving to knit itself to tissue,
Muscle, sinew, flesh doing their best to bridge the abyss,
And so with us, behold the first envoys of reconciliation,
Young men and women leaving ease and comfort and idleness to
live in the slums of our great cities,

Sacrificing self, because they cannot do otherwise,
Yet living gladly, finding new, undreamt-of joys in life.

Overdoing, perhaps, but what a glorious overdoing it is; how
necessary as a graphic protest against the wrongs that be;
how well designed to arrest the mind of the delirious
world and shake it from its dreams!

Love them as the heralds of the coming time, as the vigorous,
even if exaggerated words of destiny.

Such were the prophets of old,
Preaching the word of the Lord in their deeds,
Fitting the symbol to the lesson as they walked the streets,
Living epistles read of all men -
Nay, such was the Master, Himself, Who for our sakes became
poor, that we through His poverty might be rich.

- IN "THE NEW AGE," LONDON, ENGLAND.



VI.

HEREDITY AND ENVIRONMENT.



People's Religion, as Modified Thereby.



In all normal lives religion is as universal as speech. Man must have some principles of conduct in this life and some concern for himself in the infinite future awaiting him. Among pagans it may be as crude and false a religion as superstition could form; and closest inspection would show the infidel in civilized lands, that he holds some religious beliefs, however incongruously mixed with his many unbeliefs.

The religion, prevailing in any land or held by any person, gets shape, tone and character through Heredity and Environment as universally, as does the development of one's power of speech. An American boy growing up a devotee of Confucianism, or Brahmanism,

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might as well be expected to talk only the Chinese or Hindostanee language.

SHOWN BY PERPETUATION.

This universal and directive power of Heredity and Environment in giving form, tone and character to the religion held, is seen in its inheritance. All children in families of the Confucian faith become Confucians. All children in Mohammedan families become Mohammedans. Same, under Brahmanism, Boodhism, Sintoism and others. All accept the religion coming down to them by Heredity and enveloping them in their Environment. None abandon the family faith; as soon expect them to unlearn their mother-tongue.

The same finds a varied illustration in Christian lands. All children in families of the Greek Church become adherents of that faith. As a general rule the same is true in the Roman Catholic church; and, so far, Heredity and Environment work in their wonted way and with like results as under non-Christian religions. Another illustration of their directive power is found under the monotheistic re-

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ligion of the Old Testament. All Hebrew children become "children of the covenant."

MODIFIED BY AUTONOMY.

Why do not Heredity and Environment work in the same way under our Protestant Christianity? After a sort they do, and have larger possibilities in this direction. But in the establishment of the New Testament church a new principle was brought into prominence, as not before, by emphasizing the Personality of religion, rather than its Nationality. Not till then, in the world's history did man reach his maturity and stand up in his complete Individuality. No longer was he left, "nolens volens," to be merged into a national religion, as previously and still so generally throughout the earth, but stood upon the responsible basis of an intelligently and voluntarily accepted religion, thereby consciously coming into personal relations with the Savior of men.

This Personality of religion Christ made prominent in inaugurating His kingdom. After his baptism in Jordan and victories on the mount of Temptation, he began to preach; and

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his first text was "Repent, for the kingdom of heaven is at hand." And the entire round of religious duty enjoined by him is summed up in such repentance personally exercised and in a personal acceptance of Christ's call: "Come unto me, all ye that labor and are heavy laden and I will give you rest;" or, as otherwise stated, in love to God and man, and in the personal righteousness such love requires.

Christ's kingdom on earth, the New Testament church—variously named by its adherents—is built up by those who by personal experience of Christian graces become qualified for the relations into which they enter. Consequently, the New Testament church, in design, comprises only true believers, who give credible evidence of their personal faith. This is abundantly shown in the entire range and history of our Protestant Christianity.

Though Heredity and Environment—unlike their action in pagan lands, unlike their action among the Hebrews, in the Greek and Roman Catholic churches—leave in the lands of Protestant Christendom large numbers outside of any church, nevertheless, they have great

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power beyond the range of church membership. Their large and incomplete work in this field and the peculiar stress of Christian duty thereby brought on all the churches of Protestant Christendom are the matters now to be specifically considered.

WORK DONE OUTSIDE OF THE CHURCHES.

When the United States' decennial census counts the number of our variously named churches, tells the number of their members, and the value of their church-properties, comparing the same with like reports for the last decade, only a crude method of measurement is used and only proximate results given. Something better is found out, when the churches make annual, triennial or quadrennial reports of themselves in their ecclesiastical assemblings. Yet they have no way of telling all they have done, largely because they have no way of knowing all they have done in the outlying fields of their influence.

It may be well to explore—so far as we can—these outlying fields, where the influence of the churches is felt, but fails of due recogni-

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tion—largely because not subject to measurement, either by state census or church statistics.

Looking into these fields, where live the multitudes not yet enrolled in church membership, the first and most obvious facts found show that the churches of Christendom—unlike the churches in heathendom—are surrounded with the genial influences of a Christian civilization; that over them is the protection of civil law and around them the guard of civil order.

And why do not the equally deserving missionary churches in heathen lands breathe the air of a Christian civilization and enjoy the protection of civil law and civil order, equally strict and strong as with our churches? Simply because those missionary churches in these early centuries of their history have not been able—in lack of adequate time—to set at work such educational systems, to imbue the body politic with such principles of civil and religious liberty, by precept and example to train the people of their outlying communities into such moralities, to tone society with such a sense of justice and other moral sentiments, as,

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evermore and everywhere, are found essential to a Christian civilization.

Just such work the churches of Christendom have already done. In doing this work, in laying the foundations for civil law and civic order, in arousing a passion for civil and religious liberty, in enthroning the sense of justice, in toning society with a spirit of altruistic brotherhood and in giving life and power to whatever else is wanting in the up-build of a Christian civilization, these churches have done much.

And herein the churches have found a large part of their mission. Here we come upon the ecumenical councils and other forums of the world's great debates; also the fields of bloodiest battles and scenes of most heroic martyrdom, made triumphant by the right thinking, the witnessing lives, the just principles, the bold faith and true heroism of Christian believers. So has come our Christian civilization with its rich fruitage and untold blessings; and by the same witnessing and working, the same struggles and sufferings—running through centuries, if need be—the churches in heathen

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lands will gain for their outlying populations a like Christian civilization, even though costing such baptisms of blood as are found in Armenian martyrdoms.

ITS FORCES AND FRUITS.

Our Christian civilization, what is it? Not an imaginary state, not a theory, not a fashion nor fad, not a regulative code enacted by formal legislation; but, rather, that condition or state of society, in which by force of prevailing sentiment, through Heredity and Environment, conduct is made to conform—with more or less exactness—to the manners shown by people of culture and refinement, also illustrating and even emphasizing the fairness and justice, the kindness and courtesy required by religion. And this, not as an abstraction, but as personated in the majority millions peopling Christian countries.

This Christian civilization, both within and beyond the pale of church membership, by debate, battle and martyrdom through ages, Christians have wrought out at a cost of struggle and life beyond all count; for who can tell

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what they thus have done even beyond their count of church-membership?

In our civil law, political and religious freedom, constitutional liberty and government, civic order, educational enlightenment, scientific invention and discovery, national prosperity, domestic homes and personal moralities, are to be found the forces as well as the fruits of our Christian civilization, a grand product of the lives and labors, the debates, struggles, battles, and martyrdoms of Christian men and women for centuries. While such men and women are chief of the human forces, by which such civilization is perfected and perpetuated; other men and women, through Heredity and Environment, are fashioned and toned by such civilization and help make up its grand product.

The moral character of these Christianly civilized but unregenerate people amounts to much compared with that of an ignorant, superstitious and brutish pagan, and to but little when compared with an intelligent Christian. Confined to the natural or manward side of life such a Christianly civilized sinner, in his outlook,

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plans and purposes, has no one element of that greatness and grandeur, which the intelligent Christian in his outlook, thoughts and purposes, gains by his conception of life's spiritual or Godward side and by his acceptance thereof and adjustment thereto.

Such Christian and sinner, of equal culture, differ not in outward show, but in the inward and substantial reality of character; not by intent, but of necessity; simply because the Christian accepts both the natural and spiritual sides of life while the sinner accepts only the former. Greater differences in the substantial realities of character, cannot be found than between such Christian and such sinner, however Christianly civilized the latter may be.

LIFE'S OVERLAPS.

And right here is to be found one of the remarkable things of life, its overlaps. Differing as much as definition and reality show, the lives of Christian and sinner have broad overlaps. Evermore and throughout all Christendom, intelligent people, both saints and sinners, meet in all the wide ranges of business, in va-

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rieties of conventions, through all gradations of social and literary life, not only in pleasant accord and delightful fellowship, but also, ordinarily, without any mutual or even conscious recognition of the tremendous and invisible gulf that separates them.

If, into any such assembly, commercial, political, social, scientific or literary, some one should come—an entire stranger to every person present, yet freely participating in the objects of the convention—he would not be able—unless unusual declarations were made—to tell saints from sinners. And yet, to spiritual discernment and in reality, there are no such broad contracts found, or possible, as are illustrated in the religious characters of people usually found in such conventions.

Not only in conventions but in the count of the world's honorable men of affairs these intelligent and moral sinners abound. Under the influence of their Heredity and Environed by their Christian associates, who tone every business range of life with the honesty, fairness and uprightness essential to its health and to human progress, these intelligent and moral

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sinners do their full share in the inconceivably vast amount of the world's business.

They are found in all the reputable ranges of life, on the farms of the country, along the streets of the towns, in stores and shops, offices and banks, markets and manufactories. In all the earnings and exchanges that make up or represent the vast amount of the world's wealth, they handle their share and do their part, on such terms of reciprocity and even of cordiality, that intimate acquaintances and intelligent observers, watching only their plainly shown principles and methods of business, would be puzzled to tell who in these vast armies of the world's workers were Christians and who not.

Under the Heredity and Environment of Christianity are not both of these classes, in life's outside work, meeting the functions and doing the work which God evidently appointed for them—to outward and intelligent observation, one class as really as the other? Both earn a comfortable support for their families and in wise ways contribute to the good order and welfare of society, lending a ready hand

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and cheerful as well as cheering help in cases of misfortune and distress, sustaining law and order, justice and righteousness in the state, also doing their full share in the work of education and in helping on the progress of the human race to a better and higher civilization.

In the manner and work of life just named Christians and intelligent sinners participate. Of this gladly the record is made. But upon closer scrutiny—especially when search is made for leadership therein—to Christians must be accorded such leadership. It takes the Christian's outlook, his sympathy with the utterances, the spirit and plans of Christ and the inspiration of membership in his kingdom to quicken and qualify a man for leadership in the work needed for human progress and welfare. Yet, under such Christian leadership, a large work is done for humanity by intelligent sinners, both by personal effort in upholding prevalent morals and by legislation, in which they bear their part, though acting only from considerations found plentifully in their Environment. Take away the impulse and strength gained by the influence of these Christianly civilized men,

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and human progress would receive a serious check. So much and even more is to be found in the Heredity and Environment through which Christianity moulds and tones men.

THE SITUATION.

In lifting the unconverted people of Christian lands up to so high a level in intelligence and morality, the churches during their history have done an amazing work beyond the range of their enrolled membership; and have done it well so far; but have left it incomplete, and without any intelligently devised scheme for finishing it, exactly adapted to the work already done.

In Christian countries multitudes of men and women, numbered by millions, stand aloof from church membership; nevertheless, they are as to morals partly, even largely, Christianized. And here I hold my contention open for debate, and raise this question:—Is this fact of their condition recognized adequately by our Protestant churches in their work of Christian aggression, so that their endeavors are

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adjusted thereto, as a work partly done, but incomplete?

This is an open question of historical fact, which may get diverse replies. I can only give the testimony of my memory, as to sermons I have heard—or preached during a half a century in the ministry—so far as they were addressed to sinners. And my witness is that such discourses took shape from the normal unfolding of the text as fitly applied to men in rebellion against God and rejecting His plan of reconciliation through Christ, no recognition being given—in the trend of their argument, or in the tone of their spirit—to the fact that the gospel had already done so great a work with so large a class of sinners.

Such discourses—generally more subjective than objective—fail of adjustment to the most tremendous facts of history and to the most urgent needs of humanity. They fit not into the work done by the lives and labors of Christians for nearly 2,000 years, nor to the witness borne by their debates and struggles, their battles and martyrdoms during and after

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the apostolic age. Such discourses, in such mal-adjustment, cannot carry out to a finish the incomplete work of evangelization which confronts the progress of our churches.*

WHAT THEN?

The Christian Endeavor movement, begun recently in our country and already reaching all civilized lands, accepts a large work already accomplished in the religious education and training of the young, builds on a foundation already laid and in such adjustment carries on its work to a finish. Just this is the problem our churches are to solve—how to adjust their efforts to the large work that has been going on for ages and carry that work on to its normal completion by the conversion of the moral millions now living in the narrowness and constriction of life's natural or manward side, and bringing them into the "glorious light and liberty" of life's spiritual or Godward side. This, probably, could not be done by repeating the Christian Endeavor organization and meth-

* See closing pages of Chapter VI. — 1 V.

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ods on the level of the adult life of intelligent, moral and semi-christianized people.

Nevertheless, right here, in the presence of this unsolved problem, the progress of our churches is at a comparative stand-still, and the "burning question" is:—By what sort of an organization, if any; under what procedure, if any; can the immeasurable work already done beyond the pale of church-membership be taken up in its incomplete stage and carried on to a finish by bringing these unknown millions of partly Christianized men and women to repentance for sin, an acceptance of Christ's call to the weary and heavy laden and to a fit adjustment to the Godward side of life?

I do not ask whence can come the spiritual enlightenment which shall find answer to this question; since—as we gratefully admit—it can come only by the quickening power of the Holy Spirit. But I do ask:—Where shall be found that profound study of the situation and that overwhelm of anxiety for the result desired, all of which shall prepare the way for that spir-

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itual enlightenment, which shall solve the problem herein presented?

This view of the Human Condition deserves, even demands, a prayerful consideration of the problem presented; in the expectation that under divine quickening there may be found for this Human Condition a more hopeful outlook.

The Gift of Love.

It is in loving, not in being loved, the heart is blessed;
It is in giving, not in seeking gifts, we find our quest;
If thou art hungry, lacking heavenly food, give hope and cheer:
If thou art sad and would'st be comforted, stay sorrow's tear.
Whatever be thy longing or thy need, that do thou give;
So shall thy soul be fed, and thou, indeed, shalt truly live.

MRS. H. M. PAINTER.



VII.

UNDER DIVINE REVELATION.

Human Condition and Outlook Modified.



“If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also.

If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.”

JESUS CHRIST.

“God hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel.”

THE APOSTLE PAUL.

VII.

UNDER DIVINE REVELATION.



Human Condition and Outlook Modified.



There are many religions—so many as to exceed easy count—yet in their origin there are only two sorts, one divine, all others human. The multiplicity of human religions—and every people, whether a nation or only a tribe, has its religious and influential belief—shows man to be a religious being, so made in his original structure. Religion is man's supreme interest, dominating the highest department of his nature and regarded as fashioning his eternal welfare.

The contradictory variety of these human religions shows man's incompetence for originating a true and adequate religion. Unable

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to comprehend God and the possibilities within reach of a human soul, man might as well attempt to originate a world, as to formulate an adequate religion.

With the earth peopled by races of men universally yet incompetently religious, there would be a justifiable expectation of a divinely revealed religion, which should adequately set before men a full and true conception of God and of the possibilities he has put within reach of human souls. How such a divinely revealed religion would be communicated, men, whether groping in their original ignorance or in the enlightenment of this current century, are unable to prescribe. Though unable to tell "a priori" how a divinely revealed religion would be given, yet among the most marked events in human history is that a revealment of God to men has been made. The mode of this revealment is not a philosophical question, as to how it could best be done; but to us simply an historical question, as to how it was done. So, we turn to the record of fact.

Necessarily, and doubtless by design, God reveals himself by His works. In works of

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such significance and wisdom he could not be concealed. By whatever instrument search be made—whether, as at first, simply by wisely constructed eyes, or, in later times, with help of microscope, telescope and spectroscope, as also by chemical analysis—in all directions convincing tokens are found of God's wisdom, power and goodness. Volumes only can record what thus is told.

The divine revealments are not merely to beget in men's minds some just conception of the character and government of God, but also—and as subsidiary thereto—some true apprehension of what man has come to be; both to issue in his having some just sense of his environment and the consequent adjustments he is to seek.

Evil is in the world, physical, social, political and moral evil, sin, in all ranges where it can work. This tremendous fact cannot be adequately set before men by verbal declaration or minute description; but must be set forth by cruelties and sufferings, which in their dreadful intensity are somewhat analogous

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to those inflicted by sin, as by sting of insects, poison of serpents and rapacity of tigers.

In addition, from the ignorance and inexperience of childhood, in going on to the maturest wisdom of age, men are evermore liable to misjudgments, whose catastrophes and ruins are but faintly represented in the cyclones, earthquakes and epidemics, whose fatalities inadequately represent the ruins, brought about by the misjudgments which they envisage. So comprehensive are the revealments God makes in his works and so close their parallel to human history.

Inexplicable, if not impracticable, as would be the omission of such revealments; yet, though given to all men, they were seen by Divine Omniscience to be adequate; so in due time, a Moral Law was revealed and Institutes of Worship established, with attestations of their divine origin, which carried conviction to the minds of earth's then foremost nation, spiritually.

Through long centuries that nation was instructed by prophets, solemnized by sacrifices and disciplined by changes, until "when

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the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." And this advent of Jesus Christ, his character, words and works, his life, crucifixion and resurrection stand, in the forces thus begotten, as the most wonderful personage and significant events in human history.

The transformative and recovering force in the Human Condition throughout the civilized world, when traced to its source, is found to be Christianity, the one only religion of divine origin; and in the Human Condition, outside of Christian civilization, there is not to be found any transforming or bettering force, likely to shape human history permanently and beneficently—instead only a vitalized, sometimes highly educated bulk of humanity awaiting the quickening, transforming and moulding power of the Gospel.

As to the directing influence and stimulating power with which Christianity has wrought upon the Human Condition and the radiant coloring it has given to the Human Outlook,

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this chapter has room only for general statements, whose appropriate presentation and pertinent advocacy would require a volume.

There is no fact in the Human Condition and no prospect in the Human Outlook, upon which Christianity does not lay its quickening and coloring touch. Who can limit the reach or measure the sway of our Christian civilization? The conditions of physical livelihood prescribed and made possible by such civilization, its governmental law and order, its civil and religious liberty, the safety afforded to life and property, the arts and industries, the exchanges of commerce, the inventions and discoveries, the education and civility, which our Christian civilization quickens into life, power and prevalence, all show how much Christianity has to do with the Human Condition by means of the civilization it begets.

Moreover, in all the matters above named any fair comparison of Human Conditions in Christian and non-Christian lands shows how largely and with what minute particularity Christianity has affected and exalted the Human Condition wherever it works. And as the

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Gospel of Christ goes abroad quickening other nations with its truths, ennobling them with its aspirations, stimulating them with its literature and science, bettering their lives with its arts and industries and encouraging them with its hopes, it reproduces its own peculiar civilization and thereby revolutionizes the Human Condition for the better; and also brightens its Outlook. Otherwise, never thus done.

But Christianity acts upon the Human Condition and modifies the Human Outlook by directer methods than through its civilization. It brings its regenerating power upon the individual man, rectifying the abuses wrought in him by his sinfulness, quickening him with new life, stimulating him with loftier aspirations and making him loyal to God. Thus qualified, he thereafter has membership in a Christian home, itself a temple of worship and he the official ministrant, daily meeting his God in mutual converse.

With others he enters into church fellowship and thereby joins himself in affinity with the millions of Christ's Kingdom on earth, who exemplify Christian industry and neighborly

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kindness, illustrate the beauty of justice and fairness, remember the poor and needy with compassionate help, conserve the love and purity of domestic life, maintain the responsibilities of Christian citizenship and who at an annual expenditure of millions of dollars sustain Christian education and Christian worship in the home-land; meanwhile at like cost send forth the same gospel of salvation and enrichment to the ends of the earth.

Finally, no one can understand the Human Condition, or forecast the Human Outlook, unless with quick appreciation he sees Christianity to be that tremendous, aggressive yet conservative power in Human Affairs—whether they be personal, domestic, municipal, national or world-wide human—that power by whose principles, spirit and influence alone can the Human Condition be made honorable and the Human Outlook hopeful.

That outlook can have—most fully to meet the wants of the soul and of society must have—a vista with an open vision of Immortality. Shut away from this is to gaze into the darkness of a starless night with no hope of

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a coming dawn. And the attraction, the radiant brightness of Immortality is that Divine Personage, the world's Redeemer. And a more glorious and inspiring Outlook comes not within reach of the poet's imagination or the Christian's faith, than his final Advent—whether to each soul of Christian kin, or to his Kingdom on the earth.

"So I am watching quietly
Every day,
Whenever the sun shines brightly,
I rise and say:
"Surely it is the shining of His face!"
And look unto the gates of His high place
Beyond the sea;
For I know He is coming shortly
To summon me.
And when a shadow falls across the window
Of my room,
Where I am working at my appointed task,
I lift my head to watch the door and ask
If he is come;
And the Angel answers sweetly
In my home;
Only a few more shadows,
And He will come."

—ANON.

And Yet.

I think I would not care to be
Waiting in great expectancy
For Christ, the King.
For if I kept my eager eyes
Always uplifted to the skies,
Some little thing
Beneath my feet might dying be
That needed tender care from me.

I would not dare be listening,
With bated breath for echoing
Of angel song,
For I might lose the feeble cry
Of some lost child that only I
Could lead along.
Enough for me each setting sun
Brings nearer the Beloved One.

How sweet to labor some day long,
With busy hand and cheerful song,
And then to see
His presence turn the evening gloam
Into a golden pathway home
As he draws near,
Not by my merit, but His grace,
My King will find my lowly place.

—MYRA GOODWIN PLANTZ.

VIII.

UNDER ORGANIZED CHRISTIANITY.

Human Condition and Outlook Modified.



"And Jesus came and spake unto his disciples, saying: All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, and, Lo, I am with you alway even unto the end of the world." "Where two or three are gathered together in my name, there am I in the midst of them."

JESUS CHRIST.

"The disciples that were scattered abroad went everywhere preaching the word."

ACTS OF THE APOSTLES.

VIII.

UNDER ORGANIZED CHRISTIANITY.



Human Condition and Outlook Modified.



I. A PRIORI.

If there be not a divine purpose and plan running through the entire reach of human history, here and hereafter, then no human mind can adequately conceive the peril of the Human Condition. If there be no such purpose and plan in human history, controlling its forces and shaping its issues, then every man is subject to the risks of capricious fate; and his creed must be either that there is no God, or that God is heedless of what is going on in his universe. Every intelligent theist will

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push such suppositions aside as unworthy of a moment's serious thought.

Positively, all intelligent theists hold that there is a God, the Divine Creator and Governor of all beings and things, omniscient, omnipotent, infinitely just, holy, wise and loving—at least, so nearly such, that no human mind can find proof of his limitations; but each is compelled by his necessary convictions to think of God as absolute and infinite in his perfections.

With a firm faith in such a doctrine of God, theists gladly and upon full warrant—not here and now needing recital—accept the glorious, inspiring and comforting fact, that the Creator has a purpose and plan pervading the entire reach of human history.

Central in that purpose and plan is the Church, “the Kingdom of Heaven” on the earth, known to us in diversified forms and under varied nomenclature, but to him one and indivisible, for which are the earth, its nations and ages, their governments, histories, arts,

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education, industries, wealth and whatever else of value is found in their civilization.

This Church, like all things else that are vital and finite, is crescent and, therefore, changeful. It presents its feeble initial and its wonderful growth, its centuries of Old Testament history and of New Testament history, its winter of the "Dark Ages" and its spring-time of the "Reformation," its seed-time of missionary work under oversight of him whose presence is promised till the end of the world, when comes the harvest, with angels for reapers.

Adapting to this subject the figure of speech Dr. Storrs once used in defense of the Bible, I affirm this, viz.—To take up for inspection and criticism any infinitesimal year, decade, or even century of this tremendous and magnificent history—in which are wrapped up all things else in our world and its history—no more touches the substance of that history, or discredits the position and power of the Church, than a minute botanical criticism of a defective leaf affects the splendor of gardens or the grandeur of forests, tossing their cumbrous

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load of leaf to the sunlight; or than finding fault with the mud of deep-sea soundings affects the blue of the ocean's surface, stays the swing of its tremendous tides or the sweep of its mighty currents. Only from a divine point of vision can be clearly seen the harmonious perspective of human and church history.

II. APOSTERIORI.

So long and so far as, by the power of God's quickening Spirit, Scholarship, Prayer and Service are kept alive and active in the Christian church—whatever the form of its organization, however crude its creed, or though trammelled by sacerdotalism or even by hierarchism—that church, on whatever level it be, is making progress and gaining power.

This finds illustration even in the Papal church. In that church, accordant with God's purposes and plans—which, for use or over-mastery, include whatever is found in human history—Scholarship, Prayer and Service are working out transformations. By these that church, though now in mental and spiritual enslavement to its hierarchy, will tone up a

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part of its theology and tone down as much, reducing it to greater simplicity and coming practically to the level of Evangelicalism. By these transformations that Papal church will serve humanity and work out human salvation, justifying the long life and wide prevalence God has allowed it in human history, helped thereunto—as to human means—by two things: 1st. The freedom of religious opinion; 2nd. The freedom of political action, each fostered—if not found—only under the quickening and conserving influence of our Protestant Christianity. And in the closing years of this nineteenth century intelligent observers can see tokens of these transformations now at work in that Papal Church.

With keener interest, justifying sharper discrimination, we take in hand the churches of our Protestant Christianity. And the subject will be adequately considered by discussing this question; Are our Protestant churches progressively and adequately adjusted to the lead and open to the sway of the Holy Spirit in the matter of Scholarship, Prayer and Service? These are named, because they accurate-

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ly measure and, fully understood, truly define the condition, power and trend of any church; moreover they are methods of strengthening activity, because channels of divine quickening.

1. AS TO SCHOLARSHIP. It is seldom done and would be difficult for a Protestant clergyman to appreciate his liberty of opinion. In pushing his studies along new lines of investigation, in entering upon fresh fields of thought, which from the first vitalize his soul and bring him into a new and quickening sense of perfecter adjustment to God's word, works and ways, he is not startled and stopped by fear that he may go contrary to decrees of councils or the voice of the Vatican; and thus, if he remain firm in his convictions and loyal to the lead of truth, be "unfrocked by Rome."

As seen by new schools of thought and by voluminous utterances of theologic investigation—whether in agreement with the Scriptures and the general consensus of theological opinion or occasionally divergent from the latter—along new lines of research, investigations are pushed, fresh fields of thought are opened by a Scholarship too eager to know the truth and to

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be found loyal to it, to have any thought of enslavement to the Vatican. Free born as men and by the naturalization of regenerating grace "no longer aliens from the commonwealth of Israel," the Protestant clergy often fail to appreciate their rights of citizenship and the free access God has given to immeasurable realms of truth.

The Scholarship of our Protestant Christianity by Biblical research, by linguistic study, by geographical and archeological explorations in Bible lands; by historical and antiquarian discoveries, has cleared the word, works and ways of God from much disturbing criticism. Thereby such Scholarship has "added to faith virtue"—in the Roman and early Greek sense of virility or strength—and to such "virtue has added knowledge;" thereby making the churches that they "be neither barren or unfruitful in the knowledge of our Lord and Savior, Jesus Christ,"

As yet this Scholarship has only skirted the border lands of a boundless feeding ground opened by the Divine Shepherd. While the ministry and membership of the churches are

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vitalized with a Scholarship which finds theology the central truth in every science and the dominating fact in all history, such churches cannot fail of substantial and progressive increase of power. Such expectations the nature of the case warrants and their realization, history, past and current, fully demonstrates; thereby not only modifying but uplifting the Human Condition.

2. AS TO PRAYER. By Prayer is not meant merely the soul's outcry to God, in extemporaneous or afore prepared forms of utterance, but all worship, especially that opening and adjustment of the soul to God—who is the soul's supreme environment—by which opening and adjustment the soul becomes renewedly receptive of divine quickening and of fresh increments of spiritual life, even as the flower is vitalized by opening itself to dew and sun. At church and in prayer-meeting, at family altar and in closet these vital channels are opened between God and the soul.

Thereby the souls of millions of Christian men and women, in all ranks and conditions of life, are not only brought habitually into sym-

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pathy with the divine purposes and plans, but also to an apprehension of the same in degrees and measures that lift them far above the plane of an intelligently worldly life, hold them in loyalty to God, and not unfrequently in the life of each to a real though often inconspicuous heroism in his service. The divine revelations which come by converse with God are a tremendous fact in Christian life, only faintly adumbrated by a full and free talk with a man of overmastering personality.

The heaviest burden comes on these millions of praying souls, when the outcry of their hearts is:—"Thy kingdom come. Thy will be done in earth as it is in heaven;" and thereby they are strengthened to strive for its answer. Every generation of such praying souls marks a notable increase in the strength of the churches, enabling them to modify the Human Condition and Outlook.

3. AS TO SERVICE. The statistics of work done and money given at home and abroad by the churches of all sorts during this nineteenth century of their history, as compared with all former centuries of their evan-

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gelizing work, afford incontestable proof of their growing power. But this count of money spent at home or sent abroad in enterprises for human salvation and the count of its contributors run up into the millions and thus beyond the reach of ordinary appreciation. And so, being recognized, the particulars may as well be omitted.

Passing by the magnitude and thereby also the heroism of missionary efforts at home and abroad, as carried on by Christian churches in all lands, rightly to apprehend the increasing power of our Protestant churches, account must be made of the new and large measures of their work, seen, for instance, in the Christian Endeavor movement, which, under this and other names, has within a few years brought millions of the sons and daughters of our churches into active Christian service; thereby, as also in our Sunday Schools, not only giving the successive generations of the young a religious education and training, but also in some degree supplementing that amazing defect in our public school instruction, found not only in its non-religious, but also in

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its non-moral character, as seen by defects in prescribed courses of study, though corrected, somewhat, but inadequately, by the necessary police of our schools.

The position, character and growing power of the churches cannot be fully seen without taking note of their larger field of work. Not satisfied with the conversion and religious culture of the people, our churches, like their Master who not only taught the people, but fed the hungry multitude likely to faint on the way, have become aroused to a deep concern as to the condition, into which ignorance and irreligion have brought vast hordes of people. Only the beginnings of this work yet appear.

In illustration, the Professor of Christian Sociology in the Chicago Theological Seminary with his family and recruits from successive classes of theological students—as an important part of their education for the ministry—has established his permanent residence in one of the most uninviting wards in Chicago, so as to come into neighborly relations and social touch with people, many of whom need cleanliness, temperance, wiser economy, purer morality,

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better ways of living, intellectual uplift, social and civic betterment.

These needs the forces at work in "Chicago Commons" seek to meet by kindergarten schools, assemblies for music, debate and various studies, by lectures, by gospel preaching, by house-to-house visitation and by the ever changing methods, whereby intelligent and Christianly toned minds can come into close and moulding touch with people.

"Chicago Commons" is only one of thirteen of such "Settlements" already established in that city. They are to be found in seventeen states in our Union and in four foreign lands. Methods they are by which the churches are organizing their forces, so that they can, like Salvation Armies, reach, uplift and save the hitherto neglected classes.*

Mention, also should be made of the influence of the churches on the world's commerce through missionary explorations and work, through the spread of a Christian civilization, also their growing influence on national politics and international diplomacy. While the church-

* See closing pages of Chapter V.

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es push as their chief work the salvation of men from sin in this life and from woe in the life to come, by bringing them into right adjustment to the moral government of God through the gospel of Jesus Christ; still they take into vigorous handling the bettering of the Human Condition and riddance of men from the consequences of sin in this life. And in these enlarged fields of their work—covering all ranges of much needed and hopeful reforms—there is in all these endeavors, not only implied, but also assured, a conscious and even demonstrated increase of their power, as affecting the Human Condition and Outlook.

Finally, in whatever direction search be made, when the forces at work in the world's current history are understood, accumulating proofs are found that the divine purposes and plans are wrought out largely through the greater work and increasing power of our Organized Christianity.

And an adverse contention, made by unbelieving skeptic, by the unlettered or carping Christian, will be found to arise either from atheism, ignorance or supercilious criticism by

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would-be reformers. And equally fatuous would be any contention seeking to discredit Organized Christianity, its principles, spirit and methods as the dominating power in bettering the Human Condition and Outlook.



What of That?

Tired, well, what of that?
Did'st fancy life was spent on beds of ease?
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee! Work while it is called day!
Coward, arise! go forth upon thy way.
Lonely? And what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into its own.
Work may be done in loneliness. Work on.
Dark? Well, what of that?
Did'st fondly dream the sun would never set?
Dost fear to loose thy way? Take courage yet;
Learn thou to walk by faith, and not by sight;
Thy steps will guided be, and guided right.
Hard? Well, what of that?
Did'st fancy life one summer holiday.
With lessons none to learn, and naught but play?
Go, get thee to thy task! Conquer or die!
It must be learned; learn it, then, patiently.
No help? Nay, 'tis not so!
Though human help be far, thy God is nigh;
Who feeds the ravens, hears His children's cry:
He's near thee, wherso'er thy footsteps roam.
And he will guide thee, light thee, help thee home.

—MISS ANNIE S. C.

IX.

HUMAN DIFFERENTIATION.

What Prophecy Therein?



Introductory Note by Prof. G. B. Wilcox, D. D.

Rev. A. S. Kedzie:

MY DEAR BROTHER—Having read this paper in manuscript, I have been greatly interested in both its subject and your treatment of it. If I were in better health, I should be glad to follow it from page to page, but can only say, in general, that it is an able discussion of the diversities of human character and condition as foreshadowing like, probably far greater, diversities along the diverging lines of the Hereafter. The style of argument reminds me of "The Physical Theory of Another Life," though the special theme is quite different. I have long felt that we *lump* the inhabitants of either world beyond the veil, so to speak, as if each constituted only one vast indiscriminate mass. So we do of the angels. An angel is an angel to us, while unquestionably each has his history, individuality, temperament and tastes, as distinct as those of any like number of good men who could be gathered on earth.

You have opened a vista into a very fascinating subject, and this paper ought to find publicity where it would be appreciated.

Pardon my brevity and believe me,

Yours sincerely,

G. B. WILCOX.

Chicago Theological Seminary.

IX.

WHAT PROPHECY, IN HUMAN DIFFERENTIATION ?



Nature is truly said to abhor a vacuum. So, in her material realm. So, in her vital realm. She populates all levels. In these she exhibits varieties of forms and functions, which differ only by narrow limits; yet these differences reach on, one beyond another, till broadest contrasts are found. In the realm of Nature's material and vital organisms, volumes of illustrations could be written, from a tare to a tree, from a midge to a man, from a worm to a woman.

On this realm of Nature the most prominent human differentials are those of Sex and Race, the latter embracing all that range from

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stupidest African or Malay to most highly cultivated of the Teutonic Races. Then come the more closely approximating differences found in Nationality. And here other books of illustration could be written.

These differences of condition found in Sex, Race and Nationality are normal. They find their basis in conditions found in Nature, conditions held by some to have been directly—by others indirectly—determined by the Creator. In the line of Nationality, however, are differences, which may justly be said to be abnormal, those in which peoples have failed to make the most of the advantages their country affords, and of the opportunities their history presents.

FROM NATURE TO SOCIETY.

Let us now lift this subject, this wide-reaching variety of both extreme and closely approximating differentials, over from the realm of Nature to the realm of Society. And in this latter realm we find illustrations of both closely approximating and wide-reaching differentiation, reaching, physically and intel-

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lectually, from the incompetence of infancy to the accomplishment of maturest manhood; and morally, reaching through the still wider extremes of sinner and saint.

At the outlook we now have gained, let us stay awhile and study these facts of Human Differentiations, inquiring which of these are normal, or abnormal; what temporary, or permanent; what non-essential, or definitive of character and thereby of destiny.

These points settled in our convictions—if so they may be—we will then be in place to take up the primal question involved in this discussion, the forecasting light thrown upon the conditions of life in the future world by Human Differentiation.

Going on with the discussion, we must of necessity traverse the three accepted departments of man's nature, the physical, intellectual and moral; since it is in these that human differentials make show of themselves. Also, we must take into account the different degrees of civilization which man has—if not created—at least reached; since these, also, have much

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to do in determining the varieties of Human Differentiation.

SORTS OF PEOPLE.

And from such outlook, what do we see? Who can describe—or even count—the different sorts of people, measured by physical, intellectual and moral standards, as those sorts are found between the extremes, marked on the one hand by the savage, contented in his squalor, ignorance and brutality, and on the other by the man of highest aspirations and culture, which a Christian civilization affords to all departments of man's nature.

It takes all the millions of the human race—and of them no two alike—to fill the gap between those extremes. And still there is room for millions more; for it looks as if the Creator meant to make only one of a sort. Close inspection shows how slight, yet how distinct, are the differences often found; the broadest view astonishes us with the wide extremes to which these differences run. Between these extremes all intervening ranges are partially populated, some densely, others without

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over-crowding. Than found in these ranges of humanity, not more compactly has Nature peopled all realms of her vegetable and animal vitalizations. As before, so now, the illustrations call for books rather than a single essay.

These differences among men—so bewildering in their variety, so countless in their number—are they the result of mishaps, the result of mere chance? Or are they a consequent—partly or wholly—of human aspiration, self-respect and strenuous endeavor on the one hand, or of sensuality, laziness and perversity on the other? Or rather do they find their final, and therefore their primal, cause in reasons originating in the Divine Thought and in ends planned and purposed by the Creator?

And my answer is this:—The final, and therefore the primal cause of human differentials—so far at least as they are normal—is in the thought and act, the plan and purpose of the Creator, as affording the essential conditions of his supreme aim, the moral culture of the human race; and even so far as these differentials are abnormal, they are by Divine Permission, since their exclusion by the Crea-

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tor's fiat would involve such restraint on man's freedom in will and act, as would leave the Creator only the management of materials and machinery, having no possible appreciation of His truth, or reciprocation of His love.

NORMAL OR ABNORMAL.

Now of these differences found among men, what are normal, what abnormal? What are temporary, what permanent? What are non-essential, what paramount to all others, being definative of character and decisive of destiny; also bringing, as they necessarily must, the subjects thereof into accord, or else antagonism with the Moral—which is the Supreme—Force, dominating the universe?

1. Sex, as a differential, is normal and permanent, at least in the physical and social realms of this life and even making distinct show of itself in the intellectual realm, with occasional exceptions in the rare cases of an effeminate man and a woman of a masculine style of mind. Even more than in the intellectual realm does the difference of sex show itself in the moral ranges of life:—reasons all

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why the sphere woman fills in this life is so different from man's.

2. Race, however originated and despite miscegenation, has come to be such a fixed factor, that it may be counted normal and permanent, at least in the physical realm.

3. Nationality, not confined to physical nature, but including national spirit, with its traditions, aspirations and drifts, as a differential, is normal; yet only in part, since it may by change of environment, of association and in methods of livelihood, running through several generations, be found, in the case of any person or family, to disappear by practical submergence into another nationality.

To this, there should be cited the remarkable and anomalous exception of the Hebrew people, thus recognizing a Divine Plan and Purpose, foretokened in the Scriptures, and yet to be revealed in history.

4. Civilization, including all its organic and constituent forces, as religion, education and civil government, accounts for wide diversities among men. When all its forces are in

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full effect, civilization is generally permanent and the distinctions it creates are normal.

5. Country and Climate have great force in creating differences in the human family; and when country and climate are held in long inheritance, they seem almost resistless in their formative power, especially when—as is not unusual—they are in alignment with the plastic power of Race.

By these, Sex, Race, Nationality, Civilization, Country and Climate, we readily account for wide diversities found in the human family. And we count these as normal and permanent in their working power and resultant effects; unless modified by some deterioration—as is possible yet unusual—both with Nationality and the consequent Civilization of such people.

NARROWER LINES OF SEPARATION.

We now look away from the broad contrasts, which differentiate the vast throngs that people our earth; since we are more practically concerned with the differentials found in

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the same nation, community and even in the same family.

Heredity, Temperament, Environment and the Divine Sway—the latter acting through reason, conscience, providence, moral enlightenment and spiritual quickening—do something and even much, in effecting those slight yet distinct shades of difference, by which each is segregated from all others by normal differentiation.

But the finer lines of difference, often found even among members of the same household, despite resemblances resulting from consanguinity—shown not only in the life vocation chosen and the principles adopted in conducting it, not only in intellectual and moral characteristics, but even in tones of voice and facial expressions—can not be accounted for, if we leave out of account the Autonomy of each person, that fearful power, which, in varying degrees, every one has of fashioning himself by his own self-management. And this Autonomy, even though it issue—as so generally—in mismanagement, is, nevertheless, a permanent and normal power.

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DEFINITIVE INDIVIDUALITY.

And right here—since it may even help on the discussion—it will not be found amiss to pause awhile and give heed to a correlated fact of deep concern to each, the fact and sort of his Individuality, that final aim in Differentiation and even in Creation.

Born in different lands and ages, or in the same; with diverse heredity, temperament and environment, or the same; with varying vitality of conscience; unlike, or the same, in moral enlightenment and susceptibility to spiritual impression; yet with different biographies, and especially when all conditions of life may be responded to by differences of self-management, it is not strange, but true, that no two persons, in body, mind and soul, are exactly alike, precisely the same by all methods of measurement. One of a sort is enough. Every decade may—generally does—remake a man throughout—so that each becomes several in an ordinary lifetime—usually by progressive degrees,

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sometimes with startling suddenness, changing, but never destroying his historic Individuality.

Besides, for the welfare and even safety of society, in the interest of moral and civil government, the Individuality of each must be preserved. However defined in thought, by whatever term described to others, each person must have—and has—his own proper personality, under accurate measurement never to be confounded with any other.

In fine, under the same civilization, in the same country and climate, with like heredity, temperament and environment, people of the same nationality and even members of the same family differentiate in their bodily build, manipulative skill, intellectual development, æsthetic tastes, social powers and moral culture, resulting in real, often in extreme and finally in permanent varieties of Individuality, which doubtless will survive any change Death can work.

Thus differentiated, each human being—not simply the current generation, but all the generations of history, past and to come, each by normal, or—if so it prove—by abnormal

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methods, having reached an Individuality, incapable of being confounded with any other, comes to the death-line—one every second of time—and then drops from human sight.

WHAT THEN?

I accept the fact of immortality and decline to adduce any superfluous arguments in its support, but still repeat the question, What Then?

In seeking answer, the Word of God, read under legitimate principles of interpretation and with a docile spirit, must be our supreme and authoritative guide. Accepting such revelations—not now necessary for recital—our discussion makes it in place to inquire what we then shall have become, the sort of Individuality we then shall have reached and what is possible to us under it; thereby paying some respect to what God has already accomplished in human history. Thus guided what convictions are we authorized to hold, what expecta-

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tions to entertain, as we bury our dead, or come ourselves to die ?

In changing worlds, the chief matter of concern is—not what we shall leave behind—but what we must necessarily take with us. We may leave friends, few or many, may leave poverty or wealth; we take with us our historic Individuality, and nothing else. If they be come upon by no perversity of our own, a pine coffin and a pauper's grave may afford as good an exit as a costly casket and a magnificent mausoleum. The place we have held in social life, in the world's business or its politics, will then no longer be worthy of notice or remembrance. The paramount question will be:—Does our historic Individuality fit us for what that future world opens to us ?

And what sort of a world shall we find it to be? Is that world, into which at least this earth's populations, for so long and at such swift rate, have been passing, as densely populated, as is this world? In our present world has the Creator packed all realms of vegetable and animal nature so compactly, as a mere marvel repeated no where else? And has he

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segregated every member of the human family from all others by the peculiar and definitive Individuality of each, and then no where else insisted upon the restrictions and consequences of such personality?

SORTS OF PEOPLE HEREAFTER.

In that future world are there only two sorts of people, the believing and the unbelieving, the righteous and the wicked, the "sheep and the goats," all sheep exactly alike and all goats precisely alike; no one of either class differentiated from his sort by a strict and definitive Individuality; no observer after intimate acquaintance and close scrutiny able to distinguish one from another of the same class; no one, among "sheep or goats," capable of being known by any differentiating description; each known only as adding only one to the incomprehensible census of his class, merely a drop of the ocean, or a sand on its shore?

To ask these questions is to answer them. Human Differentiation is a prophecy of its continuance or repetition in the future world; demanded, not alone by the harmony of consisten-

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cy, not alone as a condition of intelligent fellowship, not alone for purposes of co-operation, not alone as a help to progress ; but as essential to reciprocation in the Divine Love ; by use of each one's foregone history, requisite for loyalty with God, the Father, for trust in Christ, the Redeemer, and for Communion with the Divine Comforter ; all realized and made controlling—I say not only, but largely—through the graces brought into exercise by such diversity in the unity of heavenly society as shall have grown out of each one's foregone history. In all ideal society, such as we expect to find in heaven, the attracting and profiting elements will be found in the harmony of its differentiating members.

Per Contra :—The same laws of our intellectual and moral natures, by perverted action in this life—as all sin is—will secure corresponding results and bring corresponding discord and consequent punishment in the society of hell. So, again, is brought into sight the fact that Human Differentiation is a

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Prophecy of like conditions to be found in the future world.

SEPARATED INTO TWO SORTS.

We now approach this subject from a different quarter and consider the human family in this world and the next separated into two sorts on the line of moral character, paramount to all other differences.

In this world progress in the knowledge of facts and in the principles of science is made only by prolonged and laborious study, often hindered, sometimes precluded, by more imperative labors. On the other hand, moral progress—toward the right or the wrong—is constant, continued by every act of will and maintained purpose, indicating thereby that in the Divine Order moral character is paramount to all other traits.

In heaven intellectual growth and strength—as we can readily conceive—will be by the normal methods of study, yet, probably, not by such severe and prolonged study as here, since favoring conditions may give our

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minds a quickening impulse and speedier enlightenment.

The same favoring conditions may give us more rapid progress in the moral ranges of life, being of equal step with our intellectual progress; and such moral progress, even if variable, will be constant, being, in all worlds, the necessary resultant from the action of intellect and will.

In hell, the darkness in which its populations dwell, shows, among other things, their intellectual and moral confusion of mind, such that they never reach a true solution of the mysteries of life.

What has become a fact accomplished, crystalized in history, will remain, till changed by further progress or deterioration. Upon entering the future world no one can divest himself of his distinct and historic Individuality, so as to begin again as in his infancy.

Moreover, how could He who will "render to every man according to his deeds" be justified in the sight of the Universe, except

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for the positiveness and immanence of our definitive and historic Individuality.

In that separation of the human family, by which in this world it is divided into only two sorts, the Human Differentiation, here found, is a forecasting of like repetition of such separation into two generalized sorts in the Hereafter.

KNOWN AND NAMED.

Again, God is something more to our souls, than the law of gravitation, as commonly held, is to our bodies, acting on all alike, "directly as to the quantity of matter and inversely as to the square of the distance." He is to us and we to him according to the quality of our Individuality. Thereby He knows us; thereby, also and alone, can we know Him. And knowing us he names us. "He calleth his sheep by name."

"To him that overcometh I will give a white stone and in the stone a new name written, which no man knoweth saving he that received it"—possibly some term of fond

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endearment used between the Redeemer and the redeemed.

But by what name shall each be known to the heavenly throng? Shall that name be found in the make, the color and tone of the soul, as the scientist finds the history of the geologic ages in the record of the rocks? Or by some emblazon on his forehead of his life's most significant act of faith and love? It is idle to speculate. Yet known and named each must be, for the fundamental and permanent purposes of God's moral government. Human Differentiation, essential to the validity and definiteness of moral character—as so plainly seen in this world—must be a Prophecy of its repetition in all realms and through all ages of the future world.

Both in heaven and hell, society—as we can readily conceive—will be varied in the character and tone of each population by diversity of development and consequent capacity of achievement on intellectual and moral levels. Then as now, there as here, character will grow and at length be found crystallized

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into proximate completeness and freed from the restraints of our present mixed society.

In passing from this to our resurrection-state doubtless great changes will transpire. Of these, as affecting the body, read the 15th chapter of I. Corinthians. Still wider differences may be found on the intellectual level, because of its wider range and the closer grading possible; and for like reasons in the moral range character will reach completer maturity, yet so as thereby only the more accurately to define the Individuality of each and emphasize it. Ideal society, in heaven and everywhere, involves the harmony of its differentiating members, else no true society is possible. If all its members were exactly alike in all respects, the attractions and endearments of fellowship would be gone.

Positive Individuality, a distinct and well defined Personality, yet differentiated from all others, can issue only under Human Differentiation. And if—as cannot be doubted—the same principles of moral activity and government are in force and find record in the history of the future world, as in this, then must continue the same separate Personality and responsible Individuality, here found to be—at least in part—a resultant of Human Differentiation, and such Differentiation is again seen

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to be a prophecy of its continuance in the Infinite Hereafter.

RESULTANTS.

From the outlook we now have gained we get a more or less distinct view of two practical duties; one for all the people, and one for the clergy.

First Duty, for all the people:—To make the most of ourselves in the time and under the conditions afforded in this life. Not merely an entrance into heaven, but likewise the place we there shall fill are matters of grave concern.

In this world something more is within our reach than “repentance toward God, faith in our Lord Jesus Christ and the communion of the Holy Spirit,” resulting in more or less righteousness of life:—all these and something more; to be profound in our moral convictions, responsive to their control, comprehensive in our knowledge of truth, severe in our logic, heroic in our righteousness, cultivated in the use of the imagination, genial in social relations, versed in a knowledge of God’s works and their history; since these, like all things else, separated from their true relations to God, are without significance.

Let me phrase it differently:—In the build of our Individuality, paramount to all

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things else is a right adjustment of our souls to God under the terms of his moral government and through his plan for human salvation by the gospel—an adjustment so fearfully disturbed by our experience of sin—also, as essential to this adjustment, and for other reasons, there is to be, in the make of our completed Individuality, a competent equipment of ourselves in intellectual, social and moral qualities, called for in our association with like moral beings then open to our fellowship; and for this, that we become intelligent in our knowledge of God's works and of the history he has permitted to be written, thereby becoming, like our heavenly associates, appreciative of God's character, receptive and responsive to his love.

Only thereby can the higher—I venture to say the better—ranges of heavenly society be reached. Such culture will be essential, if we hope to associate with angel and archangel, cherubim and seraphim, “the principalities and powers in the heavenly places,” or even if we hope in heaven to participate profitably in fellowship with those, who personate the higher christian scholarship of our human people.

Second Duty, for the clergy—Pulpit ministrations to match.

X.

ASSURANCE OF IMMORTALITY

In the Infiniteness of Truth and Our
Appetency for it.



Nearing Port

The noble river widens as we drift,
And the deep waters more than brackish grow;
We see the sea-birds flying to and fro,
And feel the ocean currents plainly lift
Our bark; and yet our course we would not shift.
These are but signs by which the boatmen know
They're drawing near the port to which they go
To land their cargo, or bring their gift.

So may our lives reach out on either hand,
Broader and broader, as the end draws near;
So may we seek God's truths to understand,
As the sea-birds shelter seek, when storms appear;
So may the currents from the heavenly sea
Lift us and bear us to eternity.

C. P. R.

Jackson, Mich.

X.

ASSURANCE OF IMMORTALITY,

**In the Infiniteness of Truth and Our Appetency
For It.**

—•—

Duration is a large element in estimating the value of life, quantity as well as quality. So, the doctrine of Immortality has universal interest; held by some merely under the press of vital instinct, by others for philosophical reasons, by still others for the full and clear warrant of Divine Revelation by our Lord and Savior, Jesus Christ, yet rejected by some for such reasons as Agnosticism presents. To all these classes—especially the latter—any valid reasons for a belief in Immortality, found outside of Divine Revelation, will be of value. Such reasons are sought and may be found in

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the Infiniteness of Truth and our Appetency for it.

A warrant for faith in Immortality has value not merely in the personal interest we have in our own Immortality, as the normal outcome of the Human Condition ; but also in our speculative interest in the material Universe and its outcome. Any just view of the magnitudes of Creation, measured in terms of time or space, cannot fail to stir profoundly our teleological speculations.

The question, "whether we are to cast in our lot with the grass that withers and with the beasts that perish," is not to be settled scientifically by search into the world of matter ; but analogically by search into the world of mind. Cerebral physiology is not the source to search for proofs of Immortality. The Creator handles us in no such crude way ; but leaves us to find proof of Immortality—not in the physical, not even in the psychical, but in the purely rational and moral powers of man and in his known environments. Science has a splendid workshop with her apartments of physics, mathematics, philosophy and logic, but

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in her shop she cannot work out a demonstration of Immortality. That belongs to a higher realm, the rational and moral.

If the soul be found in an environment of Truth, practically infinite in its Godward reach, and with an Appetency therefor, never satisfied in this life, then we are reduced to the alternative of Immortality, or this life as an inconceivably stupendous and irrational cheat.

ON THE MATERIAL LEVEL.

The inquisitiveness of children has first to do with Truth in the concrete form of fact, as found in the world of sense. Such curiosity survives all life's changes, though often held in check by the imperious demands of a physical existence, never by exhausting the field of research. That field under search of microscope, telescope and spectroscope seems limitless, practically infinite to our minds. And these instruments, beginning just this side of the indivisible atoms, in their scan of materialities, only reach out into the Universe, without finding its bounds, yet finding in all directions star after star in such clustering multiplicity as to

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appear only as an indistinguishable and stupendous galaxy; and what lies beyond we cannot tell, while tethered in this our callow life. To neither the variety, multiplicity nor magnitude of materialities can we set bounds, more than infinitudes of time and space.

And yet every step in the progress of discovery, like polar explorations, only quickens our curiosity to know what lies further on; and such hindrance to our research, as extinction at death involves, would, if known, be felt as a greater and crueler wrong, than to the Southern slave was a denial of his right to a knowledge of letters. If at the end of life we find only "a dark hole in the ground," then is life not only a delusion, but a cheat whose cruelty is enhanced by its magnitude.

To most people, labor to meet the necessities of a physical existence restricts their research into the fields of science, lying so invitingly open to them in this life. But for these necessities, and the more important matter of moral culture and discipline thereby afforded, the restraint of work would seem a hardship.

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When, however, there is easement from incessant toil and escape from the engrossing pursuit of pleasure, masterful culture in one or a few departments of science is all that can be reached in this life. Universal scholarship is rare, if not impossible in a life so brief and under restrictions so many.

If, then, under the restrictions by which we here find our minds tethered, the sciences of material things stretch far away beyond our powers of full exploration, this field is to us practically limitless. And when Death emancipates us from the bondage of the body and gives us the range of the physical Universe, it will be only fit, if our powers match that broader field. So that to master even the range of natural science, may require the advantages of Immortality.

We are for what we are made for—immortal if made for Immortality: our powers, our aspirations and environments clearly show that to be our destiny. Yet the hope of Immortality is denied us by certain English scientists, who not only hold that our "lives end in a dark hole in the ground," but also

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that "the physical Universe, after multiplied renewals, will end in great, cold lifeless ball;" instead of "the new heavens and new earth" foretold by the Revelator on the isle of Patmos. This they hold on their belief in "the continuity of natural phenomena; only to find—at last and alas—that "the continuity of natural phenomena" utterly fails. Unworthy of its inhabitants is a Universe approaching, however slowly, such an end; unworthy of its immensity in space, unworthy of the inconceivable stretch of its history, unworthy of the omniscience, beneficence and omnipotence of the Creator would be a Universe hastening to such a destiny. Teleology asks the ancient, yet pertinent question:—"Cui bono?"

If human curiosity refuses to quit its search in unexplored polar regions, little marvel if curiosity concerning an unexplored Universe, seen to stretch away illimitably in boundless space, shall demand the opportunities for search which Immortality alone can

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afford. Else, why such curiosity within and such wonders without, unless the relations of mind to matter be a cruel and incredible cheat.

ON THE INTELLECTUAL LEVEL.

The natural sciences, now in the way of such wondrous and beneficent development, have to do with materials known to our senses, the basic foundation, on which rests all interchange in the higher departments of our intellectual and moral powers in the present stage of our existence. And if in a realm made only for such subordinate uses, merely the mind's workshop, so much time can be well spent in its study, we may expect to find still larger ranges of study in the higher levels of our nature; and consequently for their exploration a need of longer time than this life affords.

And here there open to us all the realms of philosophy, of literature, of imagination, of mathematics, of metaphysics and all those ranges of thought, in which the powers of ratiocination find exercise; involving, also, a true and full apprehension of God's thoughts, as revealed in his world's of materiality, in

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their history, the history of their inhabitants, as well also as in the history of those supernaturalistic beings, of whom as yet we know so little.

Human study in these now accessible realms—certified to, so far, by the chief contents of the world's libraries—enables us to repeat the Apostle's report:—"We know in part." Some questions are settled past further debate; others—if not more—are in dispute; and how many are not even yet asked, none can tell.

How large are these partly explored worlds of Fact and Truth? One of our wisest philosophers in his old age represented himself as having picked up only a few pebbles on the shore of the great oceans of Fact and Truth, which seemed to stretch away illimitably before him. If only so much is possible to us in this brief life—and even these advantages obtained only by few—surely death must be a birth into a larger life; else the unexplored worlds of Fact and Truth and our powers of research find no warrant, the future devoid of interest,

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history without a meaning, creation without a purpose and teleology a fruitless study.

THE MORAL LEVEL.

We live that we may think ; we think that we may love. Only on this moral level is there possible to us the highest—to our minds the infinite—bliss of living. What is possible to us under the impulse of an intelligent and altruistic love, let the toils and sacrifices, the sufferings and martyrdoms recorded in history testify ; and the more of each that never found such record emphasize that testimony. This is the God-realm, for “God is Love.” For souls of our make, nothing higher or more blessed is conceivable. Such, even here, is the testimony of our experience ; and it seems to us that to other moral beings of higher and nobler endowments and of more varied environments, as they range upward toward the Divine Level—and even touching that level—nothing better or more beatific is possible, than the love which is the life of God, and equally the life

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of all who have come into right adjustment to him.

Love, misguided, as so often, so generally and even self-centered, consequently begetting wretchedness, as found in society's mal-adjustments—is, nevertheless, the mainspring of human action, because it is the highest and dominant power in our make. It takes all the history of Evil as well as of Good—as so far chronicled—to set forth this highest, the moral, power of our nature. And the mixed chronicles of Good and Evil, filling up the world's history so far, foretoken the possibilities of Good in a world, rid, by its people's accepted regeneration, of all misguided and self-centered love. Is such a world a mere Utopia, a possibility set before us only to vex, tantalize and delude us? Is this life a cheat and our highest, our moral, nature, the greatest cheat of all?

We accept the indisputable fact of sin, because we witness its fierce wrongs, its mal-adjustments and consequent wretchedness, seen the world over. More than that, we accept the fact of sin, because we have felt its power

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of perversion and estrangement. Instructed by the Gospel, quickened by the Divine Spirit, we make the only fitting response to the experience of sin by "Repentance toward God and faith toward our Lord Jesus Christ." This process of recovery may be begun in early life and last till old age without bringing us complete emancipation.

So, in life's gloaming, in the decrepitude and feebleness of old age, when we find that we have not yet reached our ideal of life and character; when we find that whatever we have gained in our knowledge of material things, or in the higher realm of philosophy, yet if we also find that in the highest realm of our nature, the moral, life has come to the failure of an eternal discord; or, at best, that Death steps in, stifles our aspirations and palsies our endeavors for that right adjustment to our higher environment, so long and eagerly sought; must we not pronounce this life an illusion, utterly at variance with the harmonious adaptation with which the material world and—so far as we can find—its environing Universe are filled? If we be denied the maturity possible

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only in Immortality, we shudder at the thought of what the Creator of our souls and of our Universe must be!

No. No. In loyalty to our necessary idea of God, our souls cry out for Immortality. And if upon manifold warrant Faith and Hope cannot see the eternal future radiant with the light of an immortal, conscious and progressive life, the soul evermore coming into perfecter adjustment to its higher environment, culminating at last in fellowship with the Divine Trinity, Faith and Hope, nevertheless, will hug the illusion with the tenacity of Death's grip.

The sweep upward and Godward, begun in this life, to be completed in Immortality, is an infinite ascent, and all the steps of that ascent are truths, inconceivable in their power, if not also in their number. As measured either by their power or their possible number, we have longings and aspirations for traversing their entire range and experiencing their vitalizing power—possible only in Immortality, the denial of which to us involves an excision of Faith and Hope—a vivisection of the soul, vital loss rewarded by no compensation. What

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worse could this life be, if under the atheism of a blind, cruel and relentless Fate?

The highest and strongest incentives to human endeavor are found by Faith and Hope, rather than by Science. They have larger range in time and space than it has. Leaving out the abstractions of mathematics, philosophy and logic, science—held by some to be the only normal basis of conduct—ranges mainly through the world of materialities and covers only the past, present and such near-by events in the future as come within reach of astronomic calculation, whose widest range measures not an hour on the dial of Immortality. The basis of conduct furnished by Science serves well life's kindergarten stage, but when a normal manhood is reached, Faith and Hope aspire to all the attainments made possible in Immortality. If denied this, then in the endeavor to find the rationale of our environment, our powers, our aspirations, or even of our existence, we are left to an everlasting confusion of thought, only a little less unbearable than an eternal moral discord, than which no hell could be worse.

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THE DIVINE ORDER.

In all civic, social and moral relations of life, and in all services, men require of their fellows—except such servile work as demands a grade of intelligence but little above that of well trained brutes—the intellectual excels the physical and the moral excels the intellectual; so, in their range, power and worth. The greatest value of the lower is in its service to the higher. This holds true in our necessary convictions and in our teleology.

Moral character, moral aims and moral welfare are the supreme ends of God's creation and government, so indicated in the physical Universe, more clearly seen in the inherent convictions of our minds, in our intercourse with our fellows and put past all dispute by the revealments of God's word. This highest, moral realm, in the Godward reach of its truths and in the riches of its contents, transcends all lower and subservient realms. But these latter in their history and truth are limitlessly beyond full exploration in this life; consequently all the opportunities possible in

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Immortality will be needed for our progress in that highest realm, whose further bound is the Divine Level. The Infiniteness of Truth and our Appetency for it are a valid Assurance and satisfactory, if not positive, Proof of our Immortality.

CONCLUSION.

The Human Condition, as seen in historic panorama, or on present exhibition, fills all thoughtful minds with a sadness, which neither the English nor any human language can express. A recital of particulars augments the burdensome grief. The woes of barbarism, the desolations of war, the cruelties of despotism, the sufferings of poverty, the blunders of unskillfulness, the bewilderments of ignorance, the oppressions of power, the betrayals of confidence, the stings of guilt, the disappointments of hope and other like experiences fill every age and land, till all hearts ache and all eyes weep; and the soul is led to cry out:—"How long, O Lord, How long?"

So it looks, till there is seen in the Human Condition and Outlook a masterful scheme of

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education and moral recovery, reaching from cradle to grave and endlessly onward, not alone by study and chosen drill, but by unavoidable toil and sacrifice, by sufferings and martyrdoms, by moral conflicts and victories; till our powers find full development in their maturity, strength and gracefulness; till character in all its ranges is shaped and solidified; till we find normal adjustment to all environments, even in their Godward reach; and till our aspirations, now and in Immortality, reach for and traverse that boundless range of Truth, which brings the soul into companionship with all heavenly powers and finally into fellowship with the Divine Trinity—

“THAT ONE FAR OFF, SUBLIME EVENT,

“TO WHICH THE WHOLE CREATION MOVES.”



